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MAY 15, 1957

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

NAE CONVENTION REPORT

OFFICIAL NAE ORGAN

Readers Say—

Religion and Schools

To the Editor:

That was a clear-cut statement on religious instruction released by the NAE Executive Committee. Undoubtedly the NAE has expressed itself before on the matter of Religion and the Public Schools, but I think never as clearly and as positively as with this statement.

Freedom to make reference to God in an atmosphere of friendliness to an acceptance of Him, and with a sense of man's responsibility toward Him and toward one another, together with freedom to read to the children without comment from His word and the praying of the Lord's Prayer is as far as any of us would want to go with religion in the public schools.

It is imperative, however, that we not lose the freedom to go that far in the states which now permit it, and that efforts be put forth to gain the freedom to go that far in states which now prohibit it.

J. RENWICK PATTERSON

Pittsburgh, Pa.

Character Building

To the Editor:

We all know that great civilizations are no more, not because of the ravages of war, but through an inner demoralization of ethical standards in their people. Luxuries abound in America, even for the poor who blithely pawn their future earnings to possess them on the credit plan. Moral and spiritual values must prevail amongst us, otherwise, indifferent aspirations lead to a devil-may-care existence, which spawns an irresponsible youth.

Statistics prove that 49% of major crimes were committed by those under eighteen years of age, which fact cries aloud to concerned citizens that we arouse ourselves from fruitless censure, and take the initiative to offset parental neglect. This objective can and will be attained, if qualified authorities were to make ten minute educational recordings, designed and synchronized to teach subjects vital to proper character moulding, the avoidance of conflict in the home and the importance of close family relationships, supervision and religious training in negating delinquency. These necessary directives can be installed for use in places of employment. A lower crime, divorce rate, less mental illness and a better moral society can again be ours if such educational recordings were relayed through amplifying systems for ten or fifteen minutes weekly or bi-monthly depending on the generosity of the employer.

Educators thoughfully co-ordinating their subjects, statesmen and industry working together—could by this plan, ensure America a futurity of cultured citizens, evincing the responsibility necessary to gain us the respect of our democratic institutions, throughout a searching world, half blinded by different ideologies.

GERTRUDE COHEN

Los Angeles, Calif.

FRONT PAGE PHOTO.—Billy Graham addressing the Fifteenth Annual Convention of the National Association of Evangelicals in Hotel Statler, Buffalo, N. Y. Only registered delegates were permitted in the auditorium because of its limited seating capacity.
—RNS Photo.

Islam Enemy of Christianity

To the Editor:

Re "An Arab Moslem Defends Nasser's Policies" (*Action*, April 15), Islam never has helped Christianity, anywhere at any time. To do so would have been in violation of their own dogma. Mohammed himself said that "A Muslim shall not suffer death for an unbeliever (non-Moslem)." It is *"reprehensible"* (Islam's own word) to sell animals, hire boats or give them palm branches for religious ceremonies, according to Moslem (Maliki) Law. This same Law states in these translated words: "Churches may *not* be built in countries inhabited by Moslems."

Our Moslem friend and correspondent is sadly wrong when he states that "the Christian Church flourished in our part of the world . . . that the church flourished more freely *under the rule of Islam* than any other system." Islam did not originate till after 722 A.D., or if one would consider Mohammed's first attempt to make converts to his own personal view of God and theology, during that ten year period before his death in 732 A.D., when he started propagating his system of religion with its undertones of Judaism and overtones of Christianity and its antipathy to both Judaism and Christianity.

It is part of Islam's mission to stamp out all infidels and this includes Christians. What is a *Jehad* if that be not so? Although there might be more tolerant and more enlightened Mohammedans in some places today, there are still these fanatics who are so fiercely antagonistic to Christians that they would make a political squabble between Jew and Arab or Western World and Arab World a *Jehad*, a religious war! The facts of recent history make this plain.

I love Mohammedans as I love others with whom I am not in agreement on religious matters. But I cannot be silent when they propagate things that are not so.

ALEXANDER M. DODDS

Bagdad, Ariz.

Word of Cheer

To the Editor:

We are still rejoicing in the high spiritual tone of the Buffalo Convention and the many evidences of God's continued blessing upon the program of the NAE.

You are to be commended for the fine work being done through *Action* magazine. The content of the paper this past year has been the best and your editorials are always stimulating. May the Lord bless you richly in this coming year as you continue in this great work.

JARED F. GERIG

Fort Wayne, Ind.

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Action

United Evangelical Action

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Editorial Offices:
111 East Fourth St.
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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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The story of a nation-wide gathering of evangelicals which was a dynamic "Demonstration of Oneness in Christ"

THE NAE COMES TO BUFFALO

DYNAMIC evangelical action characterized every session of the Fifteenth Annual Convention of the National Association of Evangelicals in Buffalo, April 1-4. It was truly a "Demonstration of Oneness in Christ."

Over 1,000 registered delegates came from every section of the USA and from some foreign lands. Buffalo was one of the most representative gatherings of evangelicals ever held.

These people came in the spirit of prayer and submissiveness to the will of God. In the sessions of the convention, in the conferences and workshops and in the lobbies there was every evidence that these consecrated people were bent on putting Christ and the Church first in their thinking, their planning and their action. And God used them mightily in their four days together.

Setting the Pattern

Dr. Paul Petticord in the traditional "president's address" said the NAE is "a crusading movement" made up of men who acted upon their moral and religious convictions to preserve the "precious absolutes of Christian faith and practice" and perpetuate them for generations to come. (Dr. Petticord's message so splendidly interpreted the NAE's position in the religious life of America that it is reproduced in its entirely in this issue.)

The NAE president, in tracing the organization's history since its inception in 1941, said it had sometimes been labeled as "divisive and intolerant" because "evangelicals are called into a struggle against certain forces that would oppose the message of evangelical Christianity."

He pointed out that Christ had "many who opposed Him because He discerned the evils of His day, and was willing to lift His voice against sin and unbelief."

"The evangelical testimony has this same type of witness—it is not belligerent, caustic, arrogant or pretentious, but it is an expression of deepest sincerity," he said, and added:

"It is tolerant in spirit, but refuses to lend itself to anything that would modify its basic belief. Evangelicals refuse to be tolerant to other ideologies if that means to vitiate, temporize or compromise their own faith.

"However, in accordance with the spirit of Christ, we purpose to be charitable to those who differ with us that we all may be afforded equal opportunity to express and propagate our conviction."

Dr. Petticord then showed how the implications of the NAE position fanned out into every area of inter-church cooperation, resulting in the great organization that now renders comprehensive services to over 10,000,000 American Protestants.

Dealing with the evangelical concept of ecumenical relations with other groups, Dr. Petticord said that conformity of all Christians to a single, visible exterior organization is not the answer to charges of disunity often leveled at the church.

"Not all division is wrong, even among Christians," he said. "In our desire for oneness we must carefully distinguish between the false and true unity and not be deceived by the false, or mistaken about the true.

"Visible fellowship is not an essential to unity though it is desirable. Organization unity is essentially superficial and may cover real failures in Christian fellowship. It may not represent all those who have accepted Christ as their redeemer. It may include many who do not. Diversity alone is not to be deplored. It may even be essential to the maintenance of life and progress and mutual helpfulness."

Dr. Petticord cleared the air of any doubts as to the validity of or necessity for the NAE position and gave new motive and purpose to the Buffalo meeting. Those who heard sensed that NAE leadership knew what they believed and why and knew what they were doing and where they were going.

Undoubtedly the platform highlight of the convention was the appearance of Evangelist Billy Graham. Dr. Graham has been a member of the NAE almost since its beginning and was in Buffalo

as a "brother in the faith." He had requested that no special publicity be given his part in the program. He could have filled the largest hall in the city, but he opposed the plan for such a mass meeting. Surprisingly, Billy showed up early in the convention, fraternized with the delegates and took great interest in the proceedings, despite the fact that the great New York Campaign was only a few weeks away and he had not been accepting engagements to speak anywhere.

Billy Graham Speaks

Dr. Graham preferred to have a heart-to-heart talk with his friends who packed and jammed the convention hall. He spoke on "The Lost Chord of Evangelism" and completely gripped his hearers as he poured out his soul concern for the masses who know not Christ in the pardon of their sin.

Dr. Graham divided all people into two classifications, "the saved and the lost." He was emphatic, however, in his assertion that these classifications cut across all denominational, creedal and sectarian lines.

"I believe there are very many transformed Christians in the Roman Catholic Church just as there are in the Protestant Churches," he declared.

"The thing we must guard against constantly is giving intellectual assent to the teaching of the New Testament without any experience of Jesus Christ as our personal Saviour. It is so easy to say with the Pharisee, 'Lord, I thank Thee that I am not as other men are.' This is true in all organizations and certainly it is true among the Fundamentalists."

The evangelist accused the average American church of having lost its passion for evangelism. His outline elaborated on the reasons: "(1) The loss of sincere compassion for sinners, (2) the lost sensibility to the majesty of God, (3) the lost sense of God's presence, (4) the lost sensitivity to personal ethics, (5) the lost simplicity of Christian love for one another, (6) the lost significance of the scope of the Church's task, and (7) the lost separation from the world."

All through his message Dr. Graham kept referring to the New York Crusade, indicating how deeply his whole heart and soul are concentrated on this greatest evangelistic undertaking in the history of the Church. For the first time he publicly answered his critics, revealing how deeply hurt he is about the unkind and unjustified thrusts which have come from some of his former friends in the gospel.

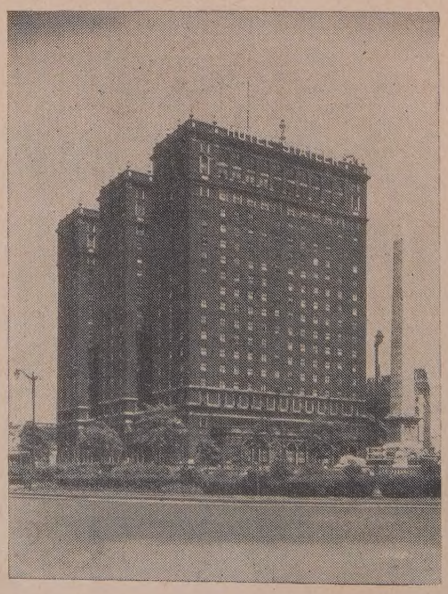
Illustrating a major point on "the lost sincere compassion for sinners" Dr. Graham said: "Where are the tears for the lost? Where is our concern for men that are confused, frustrated, lost, sinful and destined for hell? At the moment, our New York campaign has been challenged by some extremists on two points.

"First, as to its sponsorship, I would like to make myself quite clear. I intend to go anywhere, sponsored by anybody, to preach the Gospel of Christ, if there are no strings attached to my message. I am sponsored by civic clubs, universities, ministerial associations and councils of churches all over the world. I intend to continue. Not one person in New York has even suggested or hinted as to what my message should be. It will be precisely the same message that I have preached all over the world. The centrality of my message will be 'Christ and Him crucified.'

"Second, we have been challenged on what happens to the converts when the crusade is over. Apparently these brethren who make these statements have no faith in the Holy Spirit. The work of regeneration is the work of the Holy Spirit. The work of follow up is the work of the Holy Spirit. The same Holy Spirit that convicted them of sin and regenerated them is able to follow them. No group of ministers in any large city anywhere in the world agree on what constitutes a sound church. We do all we can in follow up, but ultimately they're in the hands of the Holy Spirit. He is more than able. We have overwhelming evidence of how miraculously the Holy Spirit has led thousands who have come forward in the meetings to surrender their hearts to Christ."

"I never try to embarrass a minister who feels that he can't support the crusades," Dr. Graham told reporters. "I have patterned my preaching and my work a great deal after that of the late Dwight L. Moody, who was careful to avoid controversy or argument. I'm sure that many of the extreme fundamentalists today would never be able to support Mr. Moody."

HOTEL STATLER, BUFFALO, where sessions of the 15th Annual Convention of the National Association of Evangelicals were held.



The evangelist said that the coming New York meeting will be the "most prayed for" religious campaign in history.

He pointed out that there are now 3,000 daily prayer groups meeting in New York, that 600 prayer groups are operating in London, England, and that multiplied thousands around the world are praying for the New York meeting.

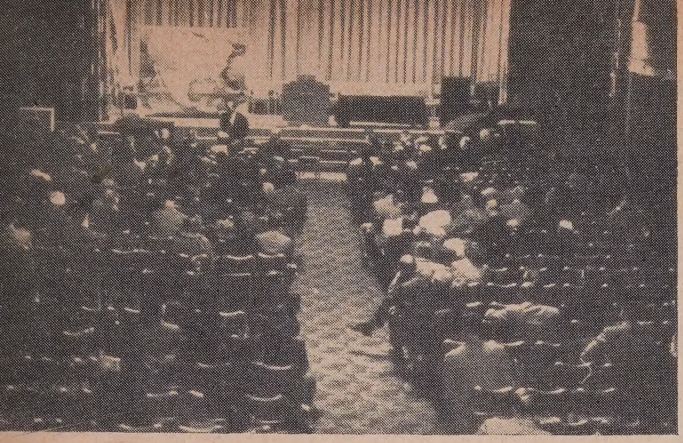
"Anyone could do the preaching under these conditions," Dr. Graham told the delegates. He said that 1,422 New York City churches of Protestant denominations have now signified their intention of actively participating in the New York City crusade, which is the largest number of local churches ever to join in one of his city-wide campaigns anywhere in the world.

The four-months' option which the Billy Graham committee in New York City holds on Madison Square Garden beginning May 15 is the longest option ever taken in the Garden's history, he said. The meetings will be held daily from May 15 to June 30, with the possibility of extending throughout the summer.

Mountain Peak

The spiritual mountain peak of the convention was the great Prayer Meeting on Wednesday evening. It followed the stirring address of Billy Graham in the afternoon and the deeply moving message of Dr. Armin C. Gesswein, chairman of the NAE Commission on Spiritual Life, on "Oneness in Christ."

The burden of the prayers was for nationwide revival and the New York Crusade in particular. Evangelicals throughout the USA joined with their brethren in Buffalo in hundreds of simultaneous appeals to the throne of grace. The depth of sincerity and earnest purpose marked the opening of the meeting. Then a wave of spiritual power swept over the assembly as the tempo and the urgency of the prayers increased. There were single prayers, mass praying and all the while a merging of the flowing streams of man's beseeching and God's blessing which brought an unforgettable Pentecost experience. Midnight was passed, but the praying did not cease. At 2 a.m., Thursday more than 100 still remained in the hall praying. Anyone who witnessed this demonstration of



CLOSING MOMENTS OF PRAYER MEETING Thursday morning. This meeting followed the evening session on Wednesday. Over 1,000 participated at some time. About 100 were in prayer as the meeting was brought to a close.

PRAYER CHART AT BUFFALO located the communities across the USA which had pledged simultaneous participation in the great NAE Prayer Meeting. Shown in the picture are Dr. George L. Ford (left) and Dr. Billy Graham.

oneness in Christ knows that the prayer meeting did not end then, although the people retired to their rooms. Many prayed all night. Many are still praying as the influence of that power of prayer spreads from heart to heart across the nation to become an immense undergirding for the New York Crusade and an effective spearhead for nationwide revival. Evangelicals strongly believe that God hears and answers prayer. That faith is certain to be rewarded in the days to come.

In the limited space at our command it is impossible to give even a brief digest of all the inspiring messages delivered from the convention platform. Dr. J. C. McPheeters, Dr. H. H. Savage, Dr. Clyde W. Taylor, Mr. R. Stanley Tam and many others stirred the hearts of their listeners. Possibly a few of these may appear in later issues of *Action* magazine.

The Press was most generous in its recognition of the Convention and the place of importance now occupied by the NAE in the religious scene of the USA. The Press Room, presided over by Rev. Gerald B. Smith, church editor of the St. Paul (Minn.) *Dispatch,* served the Buffalo reporters, the representatives of the *New York Times,* the *Christian Herald* and many other magazines. In and out of the room were such noted figures from the National Council orbit as Dr. Donald C. Bolles, editor of the *National Council Outlook,* and Dr. William P. Lipphard, executive secretary of the Associated Church Press.

During the past year the NAE has considerably extended its public relations program. The Associated Press, *Life, Reader's Digest* and nationally-known agencies have set up NAE contacts. The Wheaton office is regularly releasing news stories to over 200 periodicals, many of which were represented at Buffalo. The NAE and its related agencies are now definitely in the news picture and will be so in an increasingly prominent way in the days ahead.

Praise and Prayer

The superb music of the convention cannot be translated in paper and ink. Rev. Aram Philobosian led in the choruses of praise. How those evangelicals sang! Buffalo Bible Institute, Houghton College, Roberts Wesleyan College and other evangelical institutions in the Buffalo area enriched the program with excerpts from the great oratorios and cantatas of the church.

There was throughout the program a tremendously uplifting spirit of prayer and devotion. It was evident in the daily periods of Bible study and prayer in the auditorium, in the great Wednesday night prayer meeting, in the various conferences and workshops and in the multitudinous committee meetings. In the private rooms of the hotel members and visitors gathered to pray for matters of common concern. More than once, visitors and observers commented on the deeply and truly Christian atmosphere of the gathering.

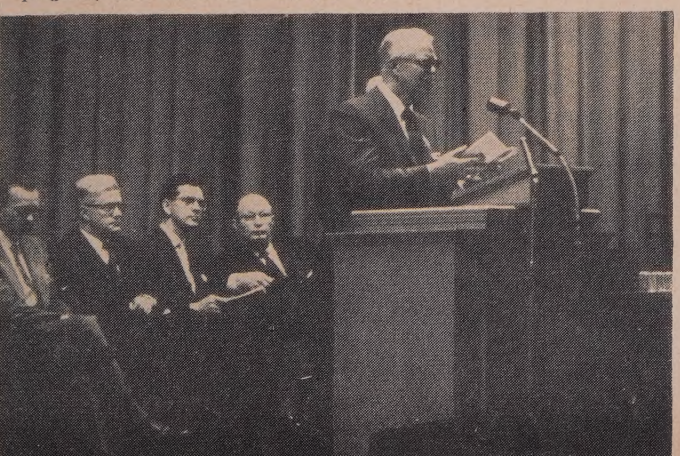
Meetings Galore

This was the Convention, but only a very small part of it. In more than twenty conference rooms and assembly halls covering an entire floor of the huge Statler Hotel there were simultaneous meetings of the many and varied arms of the NAE operation. The Board of Administration, the Executive Committee and other NAE Committees were in constant session planning and programming for the coming year. Some sixty or seventy exhibits covered a whole wing of the hotel. Each was a work of art and concerned with some service of importance being rendered the evangelical cause.

The reporters could at best see and hear only portions of the rich and rewarding programs of these "conventions within the Convention."

(Continued on page 12)

A CONVENTION SESSION in which Dr. Douglas G. Scott, executive secretary of the NAE Chaplaincy Commission, is speaking. Each service agency of the Association was represented in the central convention program, besides having its separate conferences.



REV. ARAM PHILOBOSIAN of Buffalo was in charge of the Convention music. He is shown here leading a main session in song. Dignitaries on the platform would indicate that Stewardship and Missions are the matters of concern in this particular program.

The President's Address

ONENESS IN CHRIST

PAUL P. PETTICORD

THIS HALFWAY mark of the twentieth century allows us to look back over some fifty years and see that it is marked by the birth of a number of distinctive movements of which one is the gathering together of Evangelicals of various denominations and inter-denominational groups into a fellowship of believers under the banner of the National Association of Evangelicals. This movement, which began in 1941 and 1942 in a very humble way, has grown across these years not only numerically but also spiritually and has blended together the forces of evangelical faith. It has also had its influence upon government, at home and abroad, in expression of the point of view of evangelical Christianity.

Now this has grown out of the fact that there has been a reaction against the weakness of popular Christianity during the past half century. It seems that during this period many people did the expedient thing rather than acting upon their moral and ethical convictions, resulting in a spirit of casuistry and opportunism. Men thus became willing to sacrifice their children's spiritual and temporal inheritance, rather than to risk their own positional security. As the result Evangelicals everywhere have found it necessary to unite together in an effort to preserve the precious absolutes of Christian faith and practice.

In this our day we have on the one hand the martyrs who cannot compromise the evangelical Christian doctrine and on the other those who liberalize Christian truth by rationalizing themselves into a philosophical position that says, "I must retain my existence, regardless," or "I am better alive than dead." This sounds logical but it does not come from the lips of evangelical Christians. Consider the early disciples like Paul who ventured their lives, even beyond the advice of Christian friends, for the sake of the gospel, or even the present day martyrs who would rather die than deny Christ. Since when are we so valuable to this modern generation that the entire Christian philosophy should be reversed from "He that loseth his life for my sake shall find it" (Matt. 10:39), to "I shall gain my life through expediency." This would indicate that this life has an end within itself in spiritual fulfillment, interpreting loss and gain in temporal instead of eternal values.

Evangelicals lift a voice against this type of thinking which depends upon temporal values and social recognition rather than the security of the cross. They are very much aware that this type of philosophy has crept into the church, especially among the ministry until one might say that one of the chief motives of the modern minister is "to get along." I call this "the sin of expediency." Rather than to insist upon a minister being called to deliver God's message in judgment as well as love, mercy and peace, many ministers feel it is more important to preach only the ethical idealisms and to leave out the most important part of the Gospel, the plan of redemption. Kindred to this position is the attitude that a minister must not make negative statements concerning the basic sinful nature of man. To this, Evangelicals must say that one must discern the evils of the day and follow the instruction of the Scriptures to call men to repentance and to warn them of the result of sin and the judgment of God.

We are not unaware of the fact that some laymen have fallen into this heresy, "the sin of expediency." At times they are unwilling to assume the fundamentally biblical point of view and will betray their Christian conviction. Many laymen will compromise their witness for Christ when it seems to involve their functional life, social prestige and friendships. A layman who expects his pastor to be fearless and preach and live the Word regardless of social and ecclesiastical pressures should remember that before God his position is just as important and that his enthusiastic witness for Christ should be as great as he expects of the Christian minister.

Evangelicals are also aware of the fact that men may use Scriptural terms and present evangelical sounding mes-

sages before Christian audiences and yet, by their administrative procedures they lend their influence by associating with and promoting organizations that nullify their statement of belief or preachment. Persons who align themselves with any movement that minimizes the true evangelical position by their questionable affiliations eliminate the virility of their witness.

Evangelical oneness in Christ is not only an expression of what men mentally assent to in the way of belief, such as the seven statements of belief of the NAE, but it is also the application of that belief in every process and activity of life. This is the demonstration of evangelical oneness in Christ.

Oneness in Organizational Cooperation

To be a crusading movement means that Evangelicals must have not only a spirit of discernment but also a vision of what God would have His children do in facing the evils of the day. Now this necessitates a struggle against certain forces that would oppose the message of evangelical Christianity. It is because of this opposition that Evangelicals are sometimes labeled as divisive intolerant conservatives. I think any student of the Scripture is convinced that Christ had many who opposed Him because He discerned the evils of His day and was willing to lift His voice against sin and unbelief in a positive presentment of Himself as the only Saviour who could free men from sin. The evangelical testimony has this same type of witness. It is not belligerent, caustic, arrogant or pretentious, but it is an expression of the deepest sincerity.

It is tolerant in spirit but refuses to lend itself to anything that would modify its basic belief. It is generous in attitude yet unwilling to ameliorate belief in any way that would dissipate spiritual vitality. Evangelicals refuse to be tolerant to other ideologies if that means to vitiate, temporize or compromise their own faith. However, in accordance with the spirit of Christ we purpose to be charitable to those who differ with us that we all may be afforded to express and propagate our convictions.

It is because of the virility of the testimony of evangelical Christianity that certain forces have initiated legislation both ecclesiastically and politically that would attempt to not only negate the witness but eliminate it. Thus, because of necessity, the organization of the NAE was made imperative that certain freedoms and liberties be guaranteed Evangelicals. Thus, a number of Commissions and affiliate organizations have risen in and about the organization of the NAE to function in areas that provide channels at home and abroad for the spreading of the gospel.

This positive ministry of NAE takes Evangelicals into the field of political-social relationships in the establishment of an office in Washington, D. C., to represent before the government the point of view of Bible-believing Christians on the various issues of the day so that legislation may be enacted to protect the liberties of Evangelicals.

In relation to comity the voice of NAE is increasingly being recognized by planning commissions for the placement of evangelical churches in new and old communities. Dr. George Ford has well represented the NAE at this point on the national level.

Evangelicals are also excelling in other fields of endeavor, namely: education, Christian day schools, publication, Sunday School and Youth work, International Relations, Radio and Television and World Relief.

Of no less importance is the ministry of NAE through the *United Evangelical Action* magazine under the guiding pen of its esteemed editor, Dr. James DeForest Murch. The influence of this magazine has been felt far and wide as it has interpreted and united evangelical thought and conviction.

Not least of the attributes of the demonstration of this crusading oneness is the spirit of prayer that is under the direction of the newly formed spiritual life commission, Dr. Armin Gesswein, director. Evangelicals believe that as on the day of Pentecost when men pray together and intercede before the Father, laying aside all petty ambitions and desires, that God will bear witness to the truth through such dedicated lives so that a lost world will understand the way out of a life of sin and death into a life of righteousness and eternal life through the shed blood of Christ on Calvary's cross. This demonstrates that the NAE has a common spiritual objective, a central theme in its message to the world. However, in spite of the fact that Evangelicals are aggressively constructive, some critics continue to label the NAE a divisive movement. It is true that Evangelicals have deep-seated convictions and are not willing to compromise these convictions. It is also recognized that Evangelicals have a spirit of independence of any religious alignment that might compromise their message, yet NAE has built a framework for Bible loving conservatives and evangelical Christians that makes possible constructive cooperation. An entire segment of Protestantism is now working together in an organizational oneness that could not be possible outside some such movement as the NAE.

Evangelicals simply want to do together the things that will enlarge the evangelical witness because they are convinced that it is the Scriptural way to proceed.

Evangelicals Demonstrate Ecumenicity

God "hath made of one blood all the nations of men," Paul told the Athenians. Evangelicals recognize the biological and sociological similarity of mankind. But the questions remains, in what does true unity consist? and how may true Brotherhood be realized? and why is such unity desirable? There have been many answers but no human solution.

Wherever the unification of peoples has been imposed under terms of force or regimentation, culturally, politically, socially. educationally, morally, or religiously, great rifts soon open where least expected dividing along natural "fault" lines. The infinite variety of difference in man seems to challenge conformity. Yet the ideal of achieving the proper relationship of the many into a unified endeavor continues to challenge men everywhere. However, there is a Divine plan. We believe in the spiritual unity of believers in our Lord Jesus Christ.

Jesus prayed for the oneness of Christians (John 17), relying on that factor to commend to the world God's love for Christ and Christ's love for men. It was to be a convincing testimony to the world. As early as the Corinthian Church schism betrayed sin among Christians. Paul diagnosed the trouble as stemming from an unspiritual and selfish individualism. A doctrine of the Church developed within one or two centuries A.D. to counteract that kind of divisiveness and the threat to the Christian witness occasioned by this undisciplined tendency. In one way or another through the following centuries, men have sought to preserve the integrity of the Christian Church by reliance on some kind of structural unification.

Acknowledging the scientific fact that biologically men are essentially one and realizing that all men are equal before God, and regardless of the efforts of many human forces to achieve the unity which seems inherent in mankind, and despite the desires of Christians to present a solid front to the world, the fact remains that every conceivable kind of disunity persists, between nations, races, cultures, political parties, economic and vocational factions, religions and denominations.

But not all division is wrong among Christians. In our desire for oneness we

must carefully distinguish between the false and true unity and not be deceived by the false or mistaken about the true. Visible fellowship is not an essential to it though it is desirable. Organizational unity is essentially superficial and may cover real failures in Christian fellowship. It may not represent all those who have accepted Christ as their Redeemer. It may include many who do not. Diversity alone is not to be deplored. It may even be essential to the maintenance of life and progress and mutual helpfulness.

When we speak of the unity of believers we raise two issues essential to our affirmation: (1) the unity we reach for is on the deepest level of human life, the spiritual and (2) the affirmation implies a negation, namely, that this unity of believers excludes unbelievers. The problem of unity could not arise unless there were a real, not simply an apparent, difference.

Now evangelical oneness must not be understood to be equated with human social forms. It is not to be identified with organizations or culture or power groups. It is not as a genetic relationship, or the common oneness of blood on the human level. It is spiritual unity. It is a quality of character which makes possible fellowship with God and others, or which isolates one from another so that estrangement results. The closest blood ties are too weak to hold persons in fellowship whose attitude blocks mutual communication. If a man does not love his brother in the flesh the two are strangers in a most real sense. So it is with God and man.

In the spiritual realm far below all the accidents of human difference is where all mankind meets as equals and it is here where unity or disunity arises. It is here where spirit meets spirit and the Holy Spirit meets our spirit and where our essential choices are made. We may become united in heart or choose to reject that unity from the heart. We may be of one blood genetically but moral qualities divide humanity into mutually exclusive segments which more decisively tears at the heart of humanity than differences of race, nation, or denomination.

It is in the spiritual realm where formative decisions are made, where the basic issues are faced and fought out. It is here where the idea of the brotherhood of man is put to the test. Jesus used the family analogy when He said of some that they were children of the heavenly Father, and, of others, "Ye are of your father, the devil." He was not speaking of the genetic ties but of moral relationship. Another biblical figure of speech likens the two Kingdoms, one of Satan and one of God. The two Kingdoms are in mortal combat but the battle is spiritual in the hearts of men. Every man knows about the upward pull toward God and a downward pull away from Him. As Jesus was about to complete His work on earth, He told Pilate, "I am a King, I have a Kingdom," and He knew His death was not to be the end of it, but the beginning. And He knew that in respect to this kingdom men would be divided. A moral choice, a spiritual fitness stood between natural man and his Kingdom.

A third figure of speech utilized by Jesus to clarify this truth was the figure of birth given to Nicodemus. It points up the distinct change which must be wrought in the hearts of men changing them from the sinful natural state to a redeemed and spiritual status. An invisible but very real line beyond the will of men runs down through humanity across every human organization and fellowship dividing those who are Christ's and those who are not. This division is not made by man nor is it men's to judge. He may not draw a circle about himself to include or exclude those in Christ's Kingdom. He must come to know himself in the fellowship of God. He must judge himself whether he has, as Paul insists we must have, the spirit of Christ. The communion of the Holy Spirit between a man and God and the resulting intercommunion of redeemed men of like faith in Christ, becomes the bond of union on the one hand and the bar to union on the other. The hallmark of union is love, not law. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

In what does unity consist? No external organizational, racial or human factor can contain the kind of unity which answers to the potential need of man. The unity we need is a oneness of spirit by the spirit of God. It is through the new birth by which men are made citizens of the Kingdom of God. The unity is spiritual and hence potentially universal. It is characterized by love.

How may unity be realized? Jesus died that all men might be one, as He prayed to God, "even as we are one." The life, death and resurrection of Jesus cannot be explained apart from the serious, sinful situation in which men have always found themselves. Man is in sin estranged from God and from his fellow man. Jesus came to save men from sin and to restore them to God's favor and fellowship. The tragic estrangement and Christ's work of at-one-ment is nowhere more clearly put than in Ephesians 2. In it, we are made aware of the centrality of Christ to spiritual union. It explains the whole New Testament message which indicates that the spiritual kingdom is structured to include all men on equal terms. Here is the foundation stone of unity, fellowship with God and with each other. This fellowship is made possible by our Lord Jesus Christ by His death on the cross. In Him, God and man are reconciled. In His flesh all enmity was abolished between estranged people and between God and an estranged race. In Him is mutual life and peace. Through Him we have our access in one Spirit to the Father. "So ye are no more strangers and sojourners, but ye are fellow-citizens with the Saints and of the household of God being built upon the apostles and prophets, Christ Jesus himself being the cornerstone" (Eph. 2). "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). This is clearly defined doctrinal unity.

Finally, why is this unity of believers desirable? Why ought it to concern us? Is it not enough to know that we are personally in Him? It is true that we do not join hands together to achieve unity. The essential unity is beyond human hands. If we are in Christ, we were brought in by one spirit and that essential relationship is a prior fact. But we ought, by our acts, to express that unity in Christ. It is the expression of fellowship that constitutes the Christian witness. But, beyond that, this fellowship of believers ought to constitute a living expression of the Christian life. Jesus expected that His work would be carried on by those He left behind. "The works that I do, shall you do also," He said, "and greater works than these shall you do, because I go to my Father" (John 14), and that most disturbing promise, "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16). As individuals and as smaller groups we cannot ask, "in His name," in the sense of this passage. Christ acts through His whole body—the fellowship of believers—to achieve His will in the world. The closer the fellowship between the members of the body, the more adequately is His will done. But no expression of human fellowship must ever be equated with the essentials of spiritual fellowship which must transcend all external forms. Always the human expression must be humbly submissive to Christ as Lord. It is not this fellowship or that one, but the communion of the Holy Spirit. But it is this fellowship, made tangible as sanctified human judgment is guided by the Spirit, that the tremendous expression of the love of Christ is made operative in the world. The evangelical

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Resolutions

Presented by the Committee on Resolutions and adopted by the 15th Annual Convention of the National Association of Evangelicals, April 1-4, 1957, in the Statler Hotel, Buffalo, New York.

FEDERAL AID TO EDUCATION

Whereas, the NAE previously has gone on record against Federal Aid to Education on the principle of separation of Church and State and inasmuch as a new Federal Aid to Education program is being promulgated, and

Whereas, our public schools are becoming increasingly secularized and, in our judgment, Federal Aid would facilitate this tendency, and

Whereas, Federal Aid is a departure from our traditional American position of individual responsibility and growth, tends toward Socalism, the first step toward totalitarianism, and

Whereas, the individual states are proving themselves to be fully able to provide adequate buildings, equipment, and teaching staffs, and to direct the conduct of education of the youth of the land, as the President's Commission on Federal Responsibility in the Field of Education and its parent commission, the Commission on Intergovernmental Relations, have amply proved, and

Whereas, Federal Aid to Education would open the avenue to Federal Control and thus enable the extremely liberal educational elements in UNESCO to forward their anti-Christian program including the elimination of Christan schools, and

Whereas, the Presdent's Commission on Intergovernmental Relations reveals "irrefutable evidence of waste and extavagance" in connection with all Federal Aid, as Christian stewards, we should not encourage such waste.

Therefore, be it resolved that the National Association of Evangelicals reaffirm its stand of opposition to Federal Aid to Education.

RELIGIOUS LIBERTY

Whereas, religious persecution, including violence, is prevalent in many sections of the world such as Hungary, Spain, and Colombia, South America, and

Whereas, the principle of freedom of religion is provided for in the constitution of the United States and is recognized as a cornerstone of our democratic way of life, and

Whereas, the National Association of Evangelicals has consistently taken every opportunity to support the cause of religious liberty both in the United States and abroad,

Be it resolved that we hereby reaffirm our conviction of the necessity of separation of Church and State as a prerequisite of religious liberty, and that we urge the evangelical constituency and the government officials who represent them to take every possible step toward the abolition of religious persecution and discrimination.

THE LIQUOR EVIL

Whereas, America faces serious domestic and international problems and crises, which demand sober evaluation and decisive action based upon moral integrity, and

Whereas, the disintegration of the American family is being aggravated by the use of alcoholic beverages, and

Whereas, there are increasing evidences of the menacing strain on the spiritual, mental and physical health of the American people as a result of the traffic in alcoholic beverages, and

Whereas, the liquor industry is having a corrupting influence upon the political life of these United States,

Be it therefore resolved by the National Association of Evangelicals:

1. We favor legislation to protect the home, the church, the state and our economic order from being victimized by the liquor traffic, especially thru insidious advertising and propaganda.

2. We favor all efforts to inform our citizens of the spiritual, mental, social and economic consequences of the consumption of alcoholic beverages.

3. We recommend the House of Representatives of the United States for its overwhelming approval of the bill to prohibit liquor service aboard American commercial and military passenger planes and that we urge the passing of this legislation by the Eighty-fifth Congress of the United States.

4. We deplore the use of beverage alcohol by those within our government to whom has been committed the making of policies affecting not only the destiny of our own country, but the destinies of other peoples throughout the world.

IMMIGRATION LAWS

Whereas, the U. S. Government has become the principal trustee of the freedoms of the individual, including the freedom of worship and religious expression, and

Whereas, the immigration policies of the United States are constantly under attack, purportedly on the grounds of humanitarianism, and

Whereas, any departure from the liberal provisions of our present immigration laws would endanger these freedoms for the future of America by assimilating into the population large numbers of people who have little historic attachment to, or understanding of, the American heritage,

Be it resolved that the NAE reaffirm its support of the national origins quota system and the present immigration laws which carry that system into effect.

STATE DEPARTMENT

Be it resolved that the NAE express appreciation to the Secretary of State and the officers of his department for their cooperation on numerous occasions in matters referred to them by our Washington Office of Public Relations.

CONFIDENCE IN BILLY GRAHAM

Whereas, Dr. Billy Graham and his team are about to engage in a crusade in New York City which will have nation-wide and even world-wide significance, and

Whereas, the leadership of Dr. Graham has long commanded the respect and confidence of the National Association of Evangelicals,

Therefore, be it resolved that this convention assembled in annual session at Buffalo, New York, herewith unanimously declare its profoundest regard for our beloved brother and we whole-heartedly assure him of our united prayerful support as he prepares to pour forth his very life in the proclamation of the glorious Gospel of our Lord and Saviour Jesus Christ in the coming campaign in the greatest city of our nation. We call on all of our members to pray earnestly for a great spiritual victory in New York and a revival throughout all America.

U. S. INFORMATION AGENCY

Whereas, the U. S. Information Agency, and the Voice of America which is an integral part thereof, is engaged in heralding to the world the American heritage and the American system of individual freedom and responsibility, and

Whereas, our heritage of religious freedom with which the evangelical message has been so closely associated is an exceedingly important part of American life, and

Whereas, the Information Agency is aware of the problems which exist in broadcasting religious messages, particularly to those areas of the world where religions not largely represented in the United States are prevalent,

Be it resolved, that the National Association of Evangelicals express its commendation for forward steps now being taken by the U. S. Information Agency in the handling of religious information and urges upon our constituent churches and denominations and institutions that they lend all possible support to the Agency in the endeavor to depict in true perspective religious life in the United States.

STATE CONTROL OF EDUCATION

Whereas, by legislative enactment the State of Ohio has required the State Board of Education to prescribe and compel obedience to certain minimum requirements of all elementary schools in the state, both public and private, and

Whereas, these regulations allow no place in the curriculum, as outlined in detail, for religious instruction, although in Christian private schools no tax funds are used,

Be it resolved, that the NAE express its conviction that this requirement tends to rob private schools of private local control, and parents of their inherent right to give their children a Christian education and, therefore, urges the Ohio State Board of Education to correct this manifest injustice.

RECOGNITION OF RED CHINA

Whereas, the Government of Red China is controlled by an anti-Christian ideology, and

Whereas, it has promulgated a false church, loyal to the Communist ideology, and in opposition to the true church of our Lord Jesus Christ, which is practically driven underground, and

Whereas, it has betrayed humanity by the murder of more than 20 million of their own people and has liquidated other millions in slave labor camps, and

Whereas, it has driven out of their country all missionaries of the Church of Jesus Christ and confiscated all of their holdings, and

Whereas, it is not a government of the people, by the people, or for the people but one of tyranny imposed by force and acts of terror,

Be it resolved, that the NAE express its unalterable opposition to our Government's recognition in any way for such a regime, as it would be unquestionably immoral and unchristian so to do.

WORDS OF APPRECIATION

Resolved, that sincerest thanks be extended to our President, Dr. Paul P. Petticord, President of Western Evangelical Seminary, Portland, Oregon, for his excellent work in behalf of the NAE, involving much sacrifice, as he combined it with duties to his own institution; also, to the Board of Trustees of that institution through its chairman, Mr. A. D. Campbell (914 West 17th Street, Eugene, Oregon) for the loan of Dr. Petticord's time; to our Executive Director, Dr. George L. Ford, for his efficient services in keeping NAE on a safe financial basis in spite of reduced income and for his wise and optimistic leadership; to Dr. Don R. Falkenberg, Convention Program Chairman, for one of the best programs we have ever had; to Rev. Edward M. Crawford and his local committee for their untiring efforts; and finally to the Statler Hotel Management and its staff for excellent accommodations and service.

Oneness in Christ

(Continued from page 8)

Christian, then, under the impulse of the constraining love of Christ, with Paul, cries out, "We are ambassadors on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God" (II Cor. 5:20, Am. Rev. Ed.). With Christ, we invite all the human family into the spiritual fellowship of God. In Christ is forgiveness of sin, peace of heart, and the power for a transformation of life. A spiritual society of redeemed men, working out the implications of personal redemption in daily life will lift the standards of social and political morality. Evangelical Christianity cannot and would not impose an utopian order upon society but it can and must live consistently with its central affirmation, "Christ is Lord and Redeemer." It must live out the implications of its nature. It must have a social conscience.

In this doctrinal Lordship of Christ, is the only true ecumenicity. It means first, a spiritual Kingdom or society, uniting "in one Spirit," every "born again" person everywhere. But it means also, a living expression of "love to God" which is "loving others as oneself." A Christian is vitally concerned about and interested in the spiritual and social well-being of his fellow man. It is ever his passionate desire to make available to all people the blessing he himself enjoys in Christ. Wherever men have become Christians, the darkness and oppression of sin and greed has been lifted. Evangelical oneness which is Christ's Kingdom, is a morally transformed body of individuals, each one of whom has experienced, in himself, the life of Christ. Evangelicals unite their strength to live out the principles of Christ, their Lord, in the midst of daily life. This is the demonstration of Evangelical ecumenicity.

Oneness in Purpose

A convinced Evangelical is one who is not an Evangelical because he has been born in the church or has grown up under an evangelical testimony or finds it convenient to go along with the majority, but he is one who by way of regeneration has found a relationship with Christ that has changed and transformed his life and made him a new creature, doing away with that which was old and sinful and becoming a new person in Christ to the extent that he is willing to give his life that others may know of this witness. To the evangelical Christian, Christianity is not a matter of heritage though he recognizes the advantage of both a proper heritage and environment. But he realizes that Christ must become a part and parcel of himself; therefore, he is a newborn person and as such has a vital relationship to Christ that is his own, that is real and meaningful in every expression and outreach of his life.

The evangelical Christian gives more than mental assent to truth and he is one who refuses to ameliorate or compromise by administrative or ecclesiastical manifestation the clear witness concerning salvation in Christ. This position is not one of bigotry or intolerance but expresses itself in Christian charity. It does not mean that all is obtained that is obtainable, but it does affirm that as evangelical Christians we know by experience and by trust in the infallible Word of God that all actions of life bear fruitage and that any departure from a clear evangelical viewpoint is compromise and will erase the clarity of witness that makes impossible Christian birth in the next generation.

Eisenhower Sends His Greeting

President Eisenhower sent greetings to the National Association of Evangelicals in this telegram, addressed to Dr. George L. Ford, executive director:

"To the members of the National Association of Evangelicals assembled in their 15th annual convention, I send greetings.

"In such a gathering of religious leaders you will find inspiration in your common faith and in your determination to implement the teachings of it.

"Congratulations as you seek to find new ways to serve your God and neighbors. Best wishes for the early fulfillment of your plan.

"DWIGHT D.
EISENHOWER."

The chief purpose of the Evangelical is to spread the message of redemption from sin through Christ. Because of this fact, convinced Evangelicals are bound to go into all the world and preach the gospel. Thus, to make known redemption in Christ is the demonstration of Evangelical Oneness of purpose.

The NAE is a fellowship of some 41 denominations, many local churches and conferences, all of which are committed to the statement of faith. It is assumed that none of these are in the NAE for a selfish purpose, but each is convinced that this is a movement essential and imperative to the ongoing work of the spreading of the gospel around the world. That it is not a "take it or leave it" proposition but a "must or perish" movement. No other organization is just like the NAE in Protestant America for all in the NAE are conservative in theology yet coming from at least three distinct theological backgrounds.

November 14, 1954, the secretary of the National Council of Churches stated that ecumenicity is "Christian togetherness." In this same vein of thought the NAE offers Christian togetherness which can be called Evangelical Ecumenicity.

Evangelicals have learned that they are able to do some things together that they cannot do alone. This recognition of need for each other is what is drawing together Evangelicals in a oneness of purpose. The result has been a strong "togetherness" movement of Evangelicals. The voice of this movement is being heard by civil and religious bodies over the entire nation.

Fields of Service

Evangelical Christianity as a crusading movement should have an outreach for the immediate future in a united purpose of successful witness in the following seven fields of service ministry.

1. *A ministry of encouraging evangelical fellowship.*

In the early church the Christians stood on the common ground of faith. They had beheld Christ, the Lamb of God, who taketh away the sin of the world, and thus they had no question about His deity, but followed Him in simple faith. Therefore, we have a fellowship one with another not because we sign a statement of faith to which we have committed ourselves, but because we have a genuineness of love one for another that has been expressed in our hearts as a result of the mercy of the Lord Jesus Christ available to all those who will accept. This fellowship is characterized by the apostle Peter in his writings when he spoke of the early Christians as "Those of like precious faith."

Thus, like the early church, there is an unquestioned faith in the deity of the Lord Jesus Christ, in the finality of His work as given unto us in the Bible, and that through the merit of His shed blood men may be saved from the penalty of their sins by faith and made new creatures in Christ Jesus. It is a fellowship of sharing spiritual experiences and a relationship that allows growth in grace for the betterment and the perfection of the daily walk. It is a fellowship of love for God and the

souls of men. A love that humbles man and exalts God—"Not I but Christ."

2. *A ministry of encouraging social and material benefits for mankind.*

Evangelicals are deeply concerned as to the material welfare of peoples of the world, whether they are of evangelical faith or of no faith. Evangelicals do not believe that men are to be blessed by spiritual experience alone but do share things material in a spirit of brotherhood. The fact that the NAE has a World Relief Commission is an indication that we are interested in helping the distressed persons of the world, especially those who face calamities as the result of forces beyond their own control. The NAE is very concerned that all classes of people should have equal rights and privileges as it relates to education, labor, business and government. Thus the NAE has a distinctive ministry in assisting people to not only experience the many benefits of Divine Grace but to help them in bettering their social living which characteristic has always complemented Christianity from the day of Pentecost until now.

3. *A ministry of expressing a united evangelical voice before government.*

Governmental officials are very sensitive to the "groupings" of the social order and to segments of opinion, whether religious or secular. It is evident by the past experience of the NAE that the leaders of our government are anxious to know what Bible believing evangelical Christians think on particular issues. Government officials are interested in dealing with groups of denominations rather than each denomination individually. Therefore, by experience it has proven wise that Evangelicals have a united voice before the federal, state and local governments and wherever else such witness is needed. The effectivcnes of this ministry has been very evident through the office of affairs in Washington, D.C., under the leadership of Dr. Clyde Taylor. For the sake of home and foreign missions and all the related benefits to church and state in America and abroad, the evangelical voice will be strengthened by being properly represented through such an organization as the NAE for the maximum benefit to the leaders of our land.

4. *A ministry of encouraging evangelical broadcasters.*

In our day the gigantic potential of mass communication presents us with the possibility of great power for good or evil. With it comes the threat of mass conformity. More people can be reached or spoken to at one time than in any time in history, which fact can be a blessing or a curse to our world. Therefore, it is evident, in the pursuit of the preservation of truth and freedom that the minority groups must be given equal opportunity with the majority groups. Therefore, the NAE is concerned that those who make these rules and regulations must be aware of the great evangelical constituency who should be recognized as a voice of Protestantism upon whatever basis is right and fair and just to all.

The evangelical movement has maintained that religion should be able to buy time over radio and television just as any group should have that privilege, whether secular or religious. Evangelicals also maintain that if sustaining time is to be given religious groups Evangelicals should have their place along with other Protestants or religious groups.

NAE LEADERS were in conversation in the lobbies. Cameramen were busy snapping pictures. This one is of three notables: Dr. Billy Graham (left); Dr. J. Palmer Muntz (center) and President Paul P. Petticord.

5. *A ministry of encouraging evangelical home missions expansion.*

It is the feeling of Evangelicals that city planning commissions should recognize the principle of freedom in America and that all denominational groups should be given their privileges in church expansion if they can meet the standards required for proper buildings and parking facilities commensurate with the requirements of the community. Evangelicals hold that just because one Protestant church is in a community is no indication that the people are hearing the message of evangelical Christianity. It is their conviction that there is a distinctive gospel message that must be given all people in every community and thus, it maintains that there should be a freedom and right to place churches in communities where no such witness is maintained.

6. *A ministry in calling Evangelicals to manifest the oneness of Pentecost.*

The Scriptures tell us that there were "added daily unto the church those who were being saved." Evangelicals believe that men must be a part of the life of a physical church but that this physical church must be filled with men and women who have experienced the transformation of life by the power of the Holy Spirit of God. Christianity is not measured alone in numerical growth and Christian social well-being but by a common experience of an infusion of divine grace that causes the evangelical believer to have no desire to wilfully live a life coexistent with sin in any form.

The physical church is not completely the body of Christ nor is the body of Christ essentially wholly in the physical church. This physical church is, however, the open channel and instrument for the edifying of the believers and the spreading of the gospel. And the oneness of Evangelicals is expressed as a united spiritual witness although through many church bodies.

Although the spirit of our age has made a fetish of conformity even to visualizing one great organic church we as Evangelicals hold to that precious doctrine of assurance and individual interpretation of Scripture with the right to work out his own salvation through whatever denomination may give him his expression of Faith.

Christ's prayer in the garden that all should be one had its reference to the spiritual body of Christ, for had it meant the physical church, He would have had to conform to the organized church of His day. If one organized church is the end purpose then Christ while on earth in human form was a non-conformist placing His first allegiance to doing His Father's will. The day of Pentecost is the manifestation of the spiritual unity of believers. To this purpose the NAE is committed. May God give Evangelicals a Pentecost in this generation.

7. *A ministry in calling all Evangelicals to prayer.*

Evangelicals have a theological unity, a oneness in Christ that transcends denominational lines. It is true there are many denominations in Protestantism and from the outward appearance it would seem to indicate that each single denomination acting alone can hardly cope with the tremendous problems of the day, let alone evangelize a large segment of the world. It would also appear that the fragmentizing of Protestantism would almost dissipate the very purposes of the organization of the various denominations. Yet in

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In which the world came to Buffalo

Foreign Missions

The world came to Buffalo in the meetings of the Evangelical Foreign Missions Association. This body, the world missionary arm of the NAE, met each day. Both nationals and missionaries were in attendance from nearly 100 mission fields.

Chief interest centered in the area reports which can only be mentioned here, though each is a liberal education in itself concerning the conditions in the lands involved and the progress of evangelical missions. Rev. E. L. Phillips reported on Africa, Dr. Noel O. Lyons on Europe, Rev. R. S. Reilly on South Asia, Rev. L. L. King on Southeast Asia, Dr. Eugene Erny on the Far East, Dr. A. C. Snead on the South Pacific, Rev. George Constance on the Middle East, Dr. Milton Baker on Latin America.

This sidelight on the situation in the Middle East must suffice us. The reporter said, among many other things, "Instability of government in the Middle East is a common and ancient disease; the only difference in the present situation is the interest and intervention of the western powers due to the dramatic attempt of Russia to change the destiny of the whole area. This not only threatens the survival of Israel but is of tremendous importance to all leading nations, and especially to the Christian Church.

"In this chaotic situation what is the picture for evangelical missions? It does not require a discerning eye to observe that while the influence of Islam extends to many countries, its bulwark is still the area of its origin. Here the visible conquests of Christianity are few. We are stirred by thrilling stories of individual conversions but there is a lack of definite policy or a biblical approach to the challenge of the Islamic and Judaistic religions. It is impossible to understand the Christian situation in the Middle East and assess the task of the Church there without recognizing the tragic penalties of Christian disunity."

The Evangelical Foreign Missions Association, has grown rapidly in the past twelve years to a membership of 50 mission agencies with over 4,500 missionaries in 108 mission fields. Through its foreign missions' arm, NAE has an office in New York to buy equipment for missionaries, pastors, churches and schools, that is unequalled in America. For the last five years or more it has annually saved foreign missionary workers and organizations more than $125,000 in economic purchases. Through the Foreign Missions Commission, the NAE has complete passport service and assists in every aspect of documentation for world travel. EFMA has its own authorized travel agency and, when necessary, can obtain full cooperation of the government in safeguarding the lives of Americans who travel overseas. The NAE has seen develop in the last few years a literature program which was originally stimulated by the EFMA and now secures world-wide cooperation from almost all evangelicals. For five years, very successful missionary executive retreats have been held which have become strategic in the discussion and planning of evangelical world missionary activity.

Covering America with the Gospel

Church Extension

"If church extension is to fulfill its mission of bringing the healing and renewing ministry of the church permanently and effectively into confrontation with the individual in a multitude of community situations, it seems reasonable to expect that there will be a foundation of thoughtful planning and adjustment upon which sound action can be grounded. . . we must think beyond the expedient and remember that we are building for Eternity." Thus spoke Dr. Robert C. Hoover, Planning Office of the Department of Administration, City of Newark, New Jersey, at the opening session of the Commission on Evangelism and Church Extension. Dr. Hoover then suggested four aims for city planning as it is related to church establishment: "(1) We must be concerned with the widening and deepening of the scope of Christian commitment to God. (2) We must be concerned with the provision of the maximum service of the Christian ministry within the various geographical areas. (3) We must advance along lines of action which emanate from and lead to the Love of God. (4) City and church planning must provide for preservation of religious liberty. This can only be done through planning."

General theme for one of the Commission's sessions, under leadership of Chairman Jared F. Gerig, was: "Church Extension and What to Do About It." Implementing this theme were a discussion on "Methods for Starting New Churches" and showing of a film, "Reaching Out," a thrilling picture story of church extension in action.

At another session under the general theme, "Missions in Our Jerusalem and Judea," Dr. Harold Sheets, speaking on "A Survey of Home Missions Opportunities," stressed a dozen areas of need in America, among them: The American Indian, The Migrant, The Negro, The Spanish-Speaking People, New Housing Areas and General Population Movements, The Jews, The Blind, The Handicapped, Mountain Peoples, Homeless and Dependent Children. Other areas mentioned were the French-Creole people along the Gulf of Mexico, house trailer camps, the nearly four million alcoholics of the nation, persons under the power of narcotics, and the ever-enlarging group of unwed mothers. Dr. Sheets concluded his address by raising several questions: "What shall be the attitude of evangelicals toward the overwhelming needs and challenges presented in a home missions survey of this type? Could we not by a wider acceptance of our responsibility in these areas establish a better balance between what is sometimes referred to as the personal and the social gospel? Certainly the Scriptures teach both. . . . In any event, let the caution be lifted that the church of Jesus Christ take very, very seriously that great category of mission fields as represented in a survey of this kind and move out to assume her rightful responsibility in the spirit of that One who loved men enough to die for them."

Other addresses on the Home Missions theme were: "Home Missions in Our Colleges and Bible Institutes," by Dr. Rufus Jones, and "Who Is Doing What About Home Missions?" by Rev. Victor Trimmer. The sessions were concluded with an open forum on all phases of the Home Missions challenge.

Not afraid of the "Social Gospel"

Social Action

"We need Christians in social work," stressed Mr. Gordon Jaeck, of the Commission on Social Action. He added that "social work deals with the greatest variety of desperate human needs, but unfortunately, there are only a handful in the field. We have shied away from this, because we are afraid of getting into the 'social gospel.'" Dr. S. Richey Kamm, chairman of the Commission and head of the social science department at Wheaton College, introduced the discussion. Mr. Jaeck pointed out that high school and college students should be impressed with the need of social workers. To enter this field, which includes counseling from family problems to penal correction, one must attend four years at an accredited college plus two years graduate work at a social workers' school. "Tremendous scholarship and fellowship opportunities are being offered as an inducement to young people entering this field," he continued.

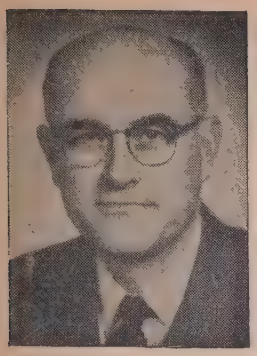
Mr. Frank E. Houser, professor of sociology at Wheaton College, discussed social problems confronting evangelicals. As a basis for his speech, he used the results of a pilot survey sent to two hundred members of the NAE. The survey, dealing with community, family and national problems, questions "What issues do you face as pastors?" One section was devoted to the pastors' wants concerning future action by the NAE.

Rev. Arthur D. Zahniser, head of the Evangelical Welfare Association of Chicago, concluded," It is very evident that we have a job to do to bring light to Christians regarding social problems. We must awake the church to the True Religion,' which is a matter of educating individual churches."

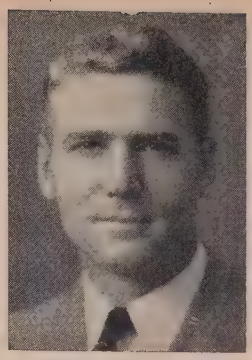
Meeting the challenge of Communism

Government Chaplaincy

"The fact that we have a permanent military machine will mean that there will be a continuous need for chaplains as long as we have this grave threat of Communism," Dr. Douglas G. Scott, executive director of Government Chaplaincies, told the Commission on Chaplains. In this connection he continued: "The need of the Service this year for chaplains in the three



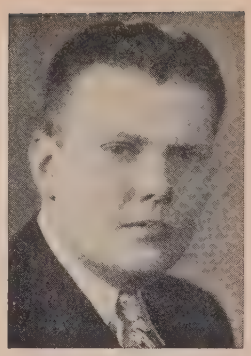
Paul P. Petticord
President



Herbert S. Mekeel
1st Vice President

Thomas F. Zimmerman
2nd Vice President

C. C. Burnett
Recording Secretary



Robert C. Van Kampen
Treasurer

NATIONAL OFFICERS FOR 1957-58 ELECTED AT BUFFALO CONVENTION

(See pages 23-25)

branches of the Armed Forces will run in the figure of 589 chaplains. This includes replacements. Approximately 200 for the United States Army, 200 for the United States Air Force and 189 for the Navy."

During the past year forty-nine endorsements of chaplains were authorized by the denominations, including the three branches of the Armed Forces, and nominations of ministers were made to the United States Air Force for Preaching Missions World Wide.

At the fall meeting of the Commission in Washington, D. C., Dr. Scott reported, the "Buddy Financial Plan" was launched. This plan is for the purpose of financing off-base activity for military personnel and for assisting the denominations in providing wholesome activity for youth who must serve in the Armed Forces. During the two days' meeting Chaplain (Colonel) Holt, National Air Chaplain from the Civil Air Patrol, spoke on "Young People in an Atomic Age"; Major General Charlies I. Carpenter, Chief of Chaplains of the United States Air Force, on "The Importance of Our Youth in Today's World;" Chaplain (Lieut. Colonel) Ottarman H. Tietjen on "Procedure," and Chaplain (Commander) Garrot of the United States Navy on "Moral Turpitude."

Films of interest to members of the Chaplaincy Commission were shown during the sessions at Buffalo: "The Golden Moment" (Navy) and "The Chaplain" (Army). Discussions were held on such subjects as "The Chaplain's Role in Relation to Today's Youth" and "The Church's Role in Relation to Her Children, Her Youth and Her Servicemen."

Christ at the center of education

Higher Education

At a combined meeting of all divisions of the Educational Commission, "The Centrality of Christ" was the subject of a panel discussion by educators on related topics: "Curriculum," by Dr. Stephen W. Paine; "Moral Training," by Dr. Mark Fakkema; "Teacher Training," by Roger Voskuyl.

A greater degree of academic freedom in the classrooms of the nation's Christian, church-related colleges is being noted in educational circles, it was reported in the liberal arts college division of the Commission on Education. "Christian colleges now welcome the introduction of any legitimate question," it was reported by Dr. Hudson Amerding, dean of Gordon College in Boston. He added: "Christian colleges are awaking to the need for conscious goals in harmony with the Christian world view. An effort is being made by Christian colleges to relate curriculum to Christian education philosophy. Students in Christian colleges should not be required to attend classes, but stimulated to attend."

Shall paganism destroy our schools?

Christian Day Schools

The opening address of the session for National Association of Christian Schools was given by Dr. Enock C. Dyrness, president, followed by another on the topic, "Educating Children in the Lord," by Dr. Charles E. Seidenspinner. Dr. Mark Fakkema, executive secretary of NACS, gave a report on accomplishments of the past year: NACS has 140 active school members, serving an untold number of children in this and other countries. The Association not only publishes a helpful monthly paper, *The Christian Teacher,* but gives each year on dozens of occasions 30-lecture courses in the philosophy of Christian education. Also given where requested is a 30-lecture ministerial course in Christian Philosophy of Education for the pastor. Ten-minute radio talks have been recorded on tape and made available in printed form. These cover such subjects as: "The Christian Private School Is the American School," "The Christian Character of the Early American Schools," "Unsatisfactory Reasons for the Decline of Religion in Public Instruction," "The Reason for the Decline of Religion in American Education," "Who Is Tampering with the Eternal Destiny of Your Child?" "Does the Christian School Make Hot House Plants Out of Our Children?" "What Will Become of the Public School if the Christians Are Taken Out of It?" "No Moral Training Without Religious Training," "Why Should Christian Parents Send Their Children to Christian Schools?" "What Is the Best Way of Financing Christian Schools?" With regard to the future of Christian schools Dr. Fakkema said: "Viewed in the light of printed matter that has crossed our desk of late, there has never been a year in which people have openly espoused the Christian school cause as today. Never before has the criticism of the present-day public school been so severe. Never before have we received so many letters from anxious parents asking us where our Christian schools are located. Some frankly tell us that they are willing to go almost anywhere so that their children may be taken out of the local public school and be enrolled in a Christian school. Increasingly we are also receiving letters from Christians who are teaching in public schools where they have been robbed of their former Christian testimony. We received a letter from a public school teacher who informed us that she had not been reappointed next year because she could not 'consent to the teaching of rhythms and square dancing.' These teachers are perfectly willing to teach in a Christian school at a financial sacrifice."

Revitalizing the Sunday Schools

Sunday Schools

"Present Christ—Teach with Success" was the subject of a panel conducted by Rev. D. K. Reisinger during sessions of the National Sunday School Association. Here are some of panelists' comments concerning problems and conditions faced by the Sunday School teacher: "Four out of five Sunday School teachers (over 2,000,000 in USA) are women."—Rev. Sherman Williams. "Three out of four youth not reached for Christ by the time they are twenty-one are never reached."—Dr. Frances F. Simpson. "A teacher is more than a textbook wired for sound."—Rev. C. Leslie Miller. "We may be young only once, but we can be immature throughout our lives."—Rev. Carl Gunn. "The teacher must know his Bible—what it is, how it came to us, how it is divided, what it teaches."—Rev. Norman Townsend. "A teacher has taught only when the pupil has learned and the pupil has learned only when his life is affected. At the end of the hour many teachers have not *taught,* they have only *talked.*"—Dr. Clarence Fast.

Speaking on the subject, "How to

Be a Better Pastor, 'Use Your Sunday School,'" Dr. H. H. Savage said: "No church with more than five hundred members is an efficient church because when the church is that large there is much lost talent and many people are never activated into the work, This is a 'must' if the church is to be efficient. Most churches are probably not even fifty per cent efficient."

Other ways of "presenting Christ" were discussed during the sessions: "Present Christ to the Family," by Dr. Clate A. Risley, NSSA executive director; "Present Christ to the Nation," by Ralph Crees, executive assistant. A film of the Sunday School Parade in last year's Chicago Convention was shown. Announcement was made of the Twin Conventions to be held next fall —October 9, 10, 11 at Los Angeles and October 30, 31, November 1 at Grand Rapids, Michigan.

Leadership reproducing leadership

Evangelical Youth

Sex instruction ideally begins with right attitudes in the Christian home, the Evangelical Youth Commission session was told by Dr. William Peterson (M. D.) of Buffalo, who said: "We need more sex education—young people need facts, physiological, emotional and anatomical information for marriage. The initial sex instruction comes from the home." Taking part in the panel discussion with him were Rev. Robert Hails of Jamestown, N. Y.; Hugh Farrell of New York City; and Rev. Gunnar Hoglund, of Chicago, president of Evangelical Youth, Inc. It was expressed by the group that ideally sex education "begins at the cradle —you don't just start with sex education at some later date." It was pointed out that there is a need for closer cooperative effort on the part of home, school and church in this field. "Too often parents just use 'kind words' when facts are needed," the panel agreed. "There is a need for more frankness and greater responsibility on the part of parents."

Representing the Christian Service Brigade organization, Rev. Lee Troup told the Commission: "Proper youth leadership cannot be developed in the church life if you depend just upon Sunday services and meetings." He further stated that "leadership should be reproducing leadership," and that churches which have developed long-range programs utilizing youth clubs on weekdays are accomplishing this.

Rev. Don Rohrs, superintendent of National Missionary Youth Fellowship, challenged the youth leaders with this statement: "When you are through improving, you are through. Seventy-five per cent of Sunday School scholars drop out of Sunday School during the youth years. A good youth leader should be consecrated before God, a true Christian, willing to learn and receive help, and have the ability to lead others."

President Gunnar Hoglund quoted J. Edgar Hoover, FBI head: "Our nation's most priceless resource is our young people." In his presidential report Mr. Hoglund said: "The purpose of 'Evangelical Youth' has been to tie together youth executives of denominational and interdenominational youth organizations and give them a chance to correlate their work and share ideas, methods and principles of operation. This we have done this year in five main steps:

"Step one: We have requested and received permission to merge our operations into the program of the National Sunday School Association, the Christian education arm of the NAE. This step was taken after careful and thorough study and we feel it is a wise and necessary move that will mean more effective and efficient work by our commission. Henceforth our group will be the 'Youth Commission of the NSSA.'

"Step two: We have launched a study of youth work in evangelical Christendom. Such a study, we feel, is long overdue. Young people's endeavors of all kinds have mushroomed in the past ten years and it is time to stop and find out where we stand, where our strong points are, where our weaknesses are. This study will be carried out on a professional level and its results will be published in *Action* magazine and be beamed primarily toward usefulness to youth executives.

"Step three: We have worked out a cooperative relationship with the Boy Scouts of America as a service to churches which may wish to weave their program into their church life. 'Scouting in Evangelical Churches,' a manual, will be ready June 15, 1957 from the NSSA office.

"Step four: An exchange mailing has been set up whereby youth executives may cooperate in exchanging materials, literature and ideas on a year-long basis.

"Step five: An expansion of our program is under way to include the cooperative effort of more youth leaders. Our commission now touches an estimated fifty per cent of evangelical youth officials. We hope in the coming year to increase this to ninety or even one hundred per cent. And we hope the day is not too far off when part or full-time leadership can be given the task our commission faces."

Mr. Hoglund was re-elected to the chairmanship of the Youth Commission. Other officers are Richard Fulmer of Springfield, Mo., vice chairman; Thomas Oschwald of Winona Lake, Ind., treasurer; and Miss Joy Mackay of Chicago, secretary.

"I am a Fifteen Percenter"

Christian Stewardship

"The Challenge of Stewardship," written by Dr. Don R. Falkenberg, chairman of the Stewardship Commission, and published in *United Evangelical Action,* drew such favorable comment that it was republished (with permission) in six other Christian publications over the nation and abroad.

Mr. Kenneth S. Keyes, a member of the Commission, contributed several thousand copies of his fine tithing pamphlet, and these were all distributed with a very wonderful reception in the winning of new tithers. The Bible Meditation League made available without charge its copyrighted "Heaven's Blessing Bank Books" with the result that the entire edition was exhausted and a new 1958 edition of 75,000 copies was ordered rush-printing. More than 100,000 of the 15% challenge to the fuller-life tithing, "I am a Fifteen Percenter," were supplied to churches across the nation. Typical of the letters received from pastors during the year, pastors who had used this very effective material in previous years, were statements as to how the material had wiped out church deficits, doubled church contributions, etc. Thirty-eight states, four provinces of Canada, and seven foreign nations were represented in the requests for the free stewardship material.

Plans have been perfected for the supplying of the tithe material during this new fiscal year, this to include a new tithe pamphlet requested by the Christian leaders in India, the "Heaven's Blessing Bank Books," and other fine material. These materials may be requested from Stewardship Commission, Box 477, Columbus 16, Ohio.

Another item of interest to all will be the continuation of research into the worthiness of independent missionary and world relief organizations appealing to the Christian public for funds, confidential information to be supplied upon request by constituents of the National Association of Evangelicals.

Evangelicals unite around the world

World Fellowship

Dr. Palmer Muntz of Buffalo, pastor of the Cazenovia Baptist church, was elected to the chairmanship of the American section of the World Evangelical Fellowship. He succeeds Dr. Harold Ockenga of Boston.

Dr. J. Elwin Wright of Boston, executive secretary of the World Evangelical Fellowship's American section, said a proposal is now under consideration to transfer the American office from Boston to Wheaton, Ill.

In the expansion of the American office Verle Neitzel of Muscatine, Iowa, will serve as assistant executive secretary; and Rev. Neil Macauley of Boca Raton, Fla. will act as the field secretary.

Dr. Wright said that the American office of the World Evangelical Fellowship is instituting a new service for American and Canadian churches, which provides national Christian leaders from foreign countries to appear in "world evangelism" conferences.

Benevolence in the name of Christ

World Relief

Following a general discussion of its overall program the World Relief Commission, under executive directorship of Wendell L. Rockey, decided upon launching a long-range program for efficient operation and gradual growth. To achieve these ends, the following decisions were made: (1) Development of a world-wide organization through cultivation of and association with responsible individuals in relief work—especially American citizen missionaries, organizations such as evangelical groups, any and all church-related agencies where possible to carry on relief program in line with NAE's established policy of distributing the printed word with relief materials. (2) The appointment of an Administrative Committee of the Ex-

ecutive Committee. Because of the ever-increasing activity in all phases of the Commission's program, it was felt that the Director should have the benefit of counsel and the sharing of responsibilities in the general oversight of the work and assistance in programming.

A new source of supply became available to the World Relief Commission for the first time this past year. It is now authorized to receive available U. S. Government Surplus Commodities Foods, thereby extending to much wider fields the service of Christian relief. Registration of the Commission with the International Cooperation Administration and Department of Agriculture was consummated in June, 1956.

Activities were expanded in a new and important field this past year. Rev. James L. Dickson, pastor of the Taiwan Presbyterian Church in Formosa, and president of the Taiwan Evangelical Fellowship, is serving as WRC's representative. In this new area on the Island of Formosa there are approximately 6,000,000 souls, including 200,000 Aborigines in the hill country.

In meeting emergencies, assistance has also gone forward to Indo-China, Hong Kong, Greece and to Hungarian refugees in Austria.

Compared with many other voluntary relief agencies, the World Relief Commission is a small operation, however, it is one of the few combining material relief with the Gospel message through sound Christian agencies and representatives abroad.

Freedom in religious broadcasting

Radio-TV

The past year has been a most encouraging one in the radio arm of the NAE, The National Religious Broadcasters, Inc. At Buffalo the NRB held important business meetings but its convention was held in the Mayflower Hotel, Washington, D. C., last January.

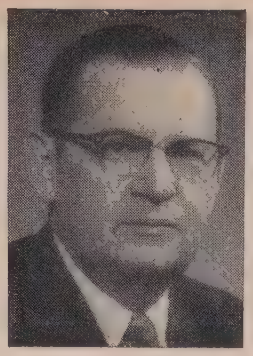
Under the leadership of Dr. James DeForest Murch as president the top leadership of the radio-television industry and the government communications agencies were brought together for two days. Over 200 radio broadcasters, representing most of the responsible groups outside the NCC orbit, were in the sessions. Contacts were established which greatly strengthened paid religious broadcasting throughout the nation.

Also at Washington the managers and owners of Christian Broadcasting Stations conferred on plans for a new organization which was set up in Chicago a few weeks ago.

At Buffalo Dr. Eugene R. Bertermann of The Lutheran Hour was chosen president of NRB for the coming year. Plans for the Washington office and the coming NRB clinic for the improvement of programming are now "in the mill." There is promise of continuing progress and enlarged service in the days ahead.

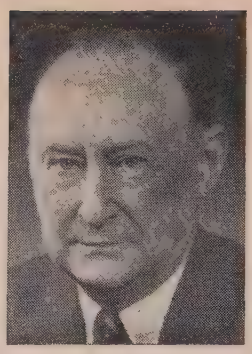
Members of NRB are spending over $10,000,000 annually for the broadcasting of the Gospel and reaching an audience estimated at over 60,000,000.

Dr. Myron F. Boyd of the Light and Life Hour was chosen chairman of the Radio Commission of the NAE, succeeding Rev. Thomas F. Zimmerman.



George L. Ford
Executive Director

Clyde W. Taylor
Secretary of Affairs



James DeForest Murch
Editor UEA

SERVING EVANGELICALS AT NATIONAL LEVEL

Evangelical voice in Washington

Public Affairs

In February the first *Educators Seminar on Federal Service* was held in Washington. This effort was prompted by a suggestion from government leaders, who claimed that men and women from our Christian colleges should be coming into government, to offset the sinister forces working within as well as the pagans coming in from our great universities and colleges. The seminar was most favorably received. A committee of five was elected to perpetuate this activity each year. Three NAE Commissions—Social Action, Evangelical Action, and Higher Education—were each asked to appoint a man to this committee and two men were elected from the educators.

As in former years, the NAE has been the vanguard to preserve *religious liberty for evangelical minorities overseas.* Cases involving evangelicals in Spain, Greece, and other areas, as well as the entire Colombia situation have been handled by the Washington office. Since last convention Dr. Clyde W. Taylor travelled extensively in Latin America, using much of the time in observation and research in behalf of the cause of religious liberty, particularly in Ecuador, Colombia, Mexico and other parts of Central America.

In view of the unsatisfactory *conditions in Colombia,* where Protestants continue under attack, churches burned, Protestants accused of Communism, etc., it was deemed wise to have a letter-writing campaign to the President of the United States, to encourage and strengthen the hand of the State Department in this situation. The NAE constituency responded admirably so that thousands of letters were received by the White House and relayed to the State Department. At the same time NAE constituents were writing their senators so that at least 90% of all the senators were in contact with the State Department regarding the Colombia situation. Following up these letters the Washington office wrote all the senators a letter sending them a memorandum on conditions in Colombia. This laid the groundwork for a direct approach to one of the senators by one Regional Director Wilmer Brown, who through contact with Senator Morse, chairman of the Subcommittee on Latin America for the Foreign Relations Committee, was able to so encourage Senator Morse that he made a speech on the floor of the Senate with the insertion of various documents in the *Congressional Record.*

The *Evangelical Advertising Program* has grown with ads appearing in approximately 130 papers. In recent weeks replies have been greatly increased with many requests coming in for the mats. A new series of ads is called for. The literature to be sent out in reply must be completed and closer liaison must be established with the Back to the Bible Hour which has promised to cooperate in the follow-up program by means of a Bible study course.

The Office of Public Affairs has been active in trying to expose the dangers in the *misuse of federal housing administration funds* in the slum clearance projects to benefit particularly the Roman Catholic Church. The Lincoln Square Project is an exceedingly fine illustration of the means by which a sectarian institution may secure millions of dollars of subsidy indirectly from the USA government and from the State of New York. Both government and state constitutions prohibit such use of funds.

The office has been active in cooperation with every movement in the capital that could be to the advantage of evangelicals and has even taken the lead in the establishing of a monthly luncheon meeting of the leaders of evangelical organizations in Washington. The first discussion was regarding the position of evangelicals on the whole Foreign Aid Program to clarify our thinking. The current discussion is on religious influences prevalent in Washington.

The Washington office is one of the great pillars of the NAE service program and is doing an outstanding work.

Evangelicals and the printed page

United Evangelical Action

A very definite improvement in the format of *United Evangelical Action* was accomplished during the past year. Beginning with the September 15 issue several major changes involving type, style, artwork, quality of paper and the introduction of color have resulted in a publication much more worthy of the organization it represents.

Editorially, several achievements of the past year are worthy of note: (1) The completion of a series of articles

on "The Nature of the Unity We Seek," designed to give the evangelical viewpoint on ecumenicity. (2) A series of articles on "God and Government" by such capable evangelical leaders as Dr. John Murray, Dr. Carl F. H. Henry, Dr. C. Gregg Singer, Dr. Paul S. Rees and Dr. Glenn Archer. A reprint of Dr. Archer's article had a circulation of over 100,000 copies through Protestants and Other Americans United. (3) Some of the other reprints which had a large circulation were Dr. Howard Ferrin's "Will Evangelicals Pay the Price for Education?" Glenwood Blackmore's "Shall the NCC Control Religious Broadcasting?" (over a quarter of a million copies); Donad Gill's story on the Lincoln Square Slum Clearance Project in New York City; Robert McQuilkin's deeply spiritual "This I Know" and Verne Kaub's "Does the National Council Represent American Protestantism?" (4) Special numbers have been devoted to the NAE Convention, the NSSA Convention, Religious Books, Higher Education, Labor, etc.

Contribution to NAE advance was made through the preparation and production of the pioneer history of the Association, "Cooperation without Compromise," a 220-page book published by the Wm. B. Eerdmans Company. For the first time the NAE story is available in a somewhat comprehensive form.

The brochures on the National Council of Churches and the World Council of Churches are again being reprinted. The latter was recently sent to all ministers and lay leaders in the Evangelical Lutheran Church by a group of ELC evangelicals. Bible colleges use them in class study.

Among plans for the New Year is a survey of the major denominations to ascertain the progress of liberalism since the organization of the NAE and the growth of orthodoxy. The plan is to have a feature article on each denomination studied. Also planned is a series of brief articles based on the NAE Statement of Faith.

Man-power harnessed for Christ

Laymen's Council

A fortune out of photographer's "fixing" baths.

A phenomenally successful business man who has a deep sense of his Christian stewardship addressed the annual luncheon of the Laymen's Council. He is Mr. R. Stanley Tam, of Lima, Ohio.

Believe it or not, Mr. Tam made his modest fortune extracting and processing tons of silver from photographers' fixing baths. He firmly believes that God made it possible. From the beginning he tithed his income. A year ago he decided to give all his profits to the Lord.

In order to give effectively to the Lord's work, Tam organized the Stanita Foundation. "Stanita" is a manufactured word containing the first syllable of Tam's name, Stanley, and the last portion of his wife's name, Juanita. These two, plus an outsider, apportion the gifts. "Stanita" money goes to Tam's Christian and Missionary Alliance Church, the Oriental Missionary Society, Haitian Mission, Lima Rescue Home, a mission in New York City, and one in Kentucky, plus two radio programs.

"As I travel up and down the country speaking," says Tam, "I am constantly amazed at the absence of soul winners. Yet at the same time I find we have many fine Bible teachers. The conclusion is that ignorance of the Word of God is not the basic reason for fruitlessness in our lives. It is a spiritual condition.

"Today, perhaps the most effective means of soul winning is personal interest and contact. Our Lord Jesus Christ recognized that salvation is a strictly personal matter. He chose His disciples one by one. While he came to save, He left no plan to save mankind en masse. His plan was to preach the gospel to every creature."

Tam has averaged one interview for every seven of his prospect list, has averaged one convert out of every four interviews.

The Laymen's Council, now under the leadership of Robert Walker, editor of *Christian Life* magazine, has plans for a more effective service in the evangelical cause.

Women at work for Christ

Women's Fellowship

Objectives for 1957 and 1958 were drawn up in the sessions of the Women's Fellowship, as follows: (1) Women of NAE to be drawn in closer fellowship through prayer, correspondence, and local organizations; (2) a united voice on evangelical issues, with special attention to alertness in national affairs and to cooperation in matters concerning women; (3) social welfare, relief and missionary projects to include collecting of clothing and promotion of missionary work; (4) a service organization for United Efforts.

In order to achieve these objectives WF has set up a definite program for the coming year: Organized prayer for the New York (Billy Graham) Crusade; evangelical missionary literature; relaying evangelical information from commissions and affiliates of NAE; encouraging Bible reading and family worship; placing *Action* magazine in public places, and the penny-a-meal banks for orphan work in Germany.

The *Women's Fellowship Bulletin*, to be edited by Mrs. Don R. Falkenberg and published bi-monthly, will serve to unite the members and to publicize the work of the Fellowship. Mrs. Paul P. Petticord was elected president for the coming year.

North—East—West—South

NAE in the Regions

Eastern Region

NAE's newest regional office is the Eastern, located at Williamsport, Pa., and serving New York, Pennsylvania and New Jersey. Rev. A. S. Taylor, the director, brought a most encouraging report to Buffalo.

During the year many ministerial fellowships in the area have been affiliated or organized. Among these are Williamsport, Pa., Quakertown (Upper Bucks County), Pa., Wellsboro (Tioga County), Pa., Erie, Pa., Schenectady, N. Y., Elmira, N. Y., Nassau County, N. Y., Rochester, N. Y., Erie, Pa., etc. Outside the area, the Connecticut Valley (Mass.) Ministerial Fellowship has asked for affiliation. The flame of "Cooperation without Compromise" is spreading.

The first Regional Convention under the new set-up was held at Williamsport with a most encouraging attendance. The second Christian Workers Conference will be held at the LeTourneau grounds August 10-17. An Evangelical Welfare Agency in New York state is in the formative stage.

Northwest Region

The Northwest Region under the leadership of Rev. Wilmer N. Brown reported continued progress. Offices are maintained in Portland. Its services fan out over five states.

A large and increasing number of communities have organized ministerial fellowships and associations of evangelicals. Director Brown has made it a point to visit each of these at some time during the year.

The outstanding event of the year was the tour of Dr. George L. Ford and Dr. Clyde W. Taylor touching fifteen key cities of the region and bringing information and new spiritual power to the cooperating churches. It is hoped to repeat such a tour during the coming year, reaching new areas with the NAE message.

Each of the areas of service of the NAE have been made real to the Northwest Region and there is a growing conviction among evangelicals that this great organization has indeed "come to the Kingdom for such a time as this."

Central Region

Wichita, Kansas is headquarters for the NAE operation in the Central Region, with Rev. Mahlon L. Macy, director. The regional organization is only in its second year but it is steadily gathering strength.

During the past year Director Macy has spoken 261 times and has presented the NAE cause in churches of twenty-six denominations. Ministerial fellowships are being set up in important population areas. The latest were organized in Lincoln, Nebraska and Topeka, Kansas. "Spade work" is being done in Tulsa, St. Louis, Omaha and Salina, Kansas.

The Wichita office keeps up a steady propaganda for the NAE, using a list of some 2,300 pastors in the area.

The annual convention held in Wichita March 7 brought much encouragement to the regional leadership. There are many "growing pains" but prospects are good for the future. There is a great potential in the five states of the area and the response is growingly encouraging.

Midwest Region

The Midwest Region, with offices in Chicago, has had a great year of strengthening under the leadership of Rev. Charles J. Anderson, executive director.

A number of key ministerial associations, inculding the 150-member Evangelical Ministers Association of Greater Chicago, have affiliated with the re-

(Continued on page 22)

Legislation Won't Work

Legal counsel for the House Armed Services Committee has stated that passage of legislation to extend post exchange privileges to missionaries "wouldn't mean a thing." This statement is supported by the contention that Congress has no authority to formulate treaties, a function of the executive branch of government.

Duty-free entry of commodities for service personnel stationed abroad comes under the status of forces treaties, the committee spokesman stated. The legislation introduced by Congressman Philbin of Massachusetts would conflict with these treaties since it would add non-service personnel to the list of persons who could make purchases through the commissaries, he said.

Meanwhile Congressman Philbin maintains that a thorough examination of the status of forces treaties shows that "nowhere is it said that missionaries can or cannot buy."

The Defense Department holds that the decision as to whether missionaries can make purchases at the commissaries is left to the discretion of the commanding officer of the field in question. The military also maintains that it has approved virtually all requests for these privileges.

Thus it appears that mission officials who are interested in obtaining PX privileges will undoubtedly communicate with mission field directors, with a view to submitting a formal application.

Mexican Majority

Reports reaching Washington from Mexico City indicate that the Catholic Church may be gearing up for a new role in Mexican political affairs. One report states that "symptoms of an unwritten pact of collaboration appear every day."

A top-ranking military man in the Mexican army reportedly objected to the President of Mexico that the "frequent intervention of the church in political subjects represents a violation of Mexican law." The President, Adolfo Ruiz Cortines, was said to have replied that the Mexican government gets much support from the Roman Catholic hierarchy.

Thereupon the military official related his impression that the Roman Catholic hierarchy is receiving much help from the leadership of the government.

Meanwhile it appears that the Catholic Church is already giving consideration to the Mexican presidential election scheduled for July 1958.

Thousands of leaflets stating "what ought to be the participation of Catholics" in the election have been published over the name of the Mexican Social Secretariat of the Catholic Church and distributed in Mexico City according to the report. The pamphlets stated that the Mexican people should look on "universal suffrage" with disfavor, and emphasized the necessity of creating a select governing class of Roman Catholics for the country.

In Washington, some doubts were expressed that the Mexican President would be party to any action of this nature. However, other persons versed in Latin American affairs emphasized that this kind of move can be expected in any Latin American country, particularly in association with the political considerations of a pre-election period.

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

Ethiopian-Vatican Relations

On March 20, 1957 the government of Ethiopia established diplomatic relations with the Vatican. At the same time it was announced that Monsignor Joseph F. McGeough of the New York archdiocese would serve as the Vatican's first diplomatic envoy to Ethiopia.

The announcement said that the Imperial Ethiopian government and the Holy See are "desirous of strengthening their ties of friendship." Ethiopia will maintain a legation in Rome and the Vatican will establish an "internunciature" in Addis Ababa.

Monsignor McGeough formerly served as an official of the Vatican Secretariat of State in Rome. He has been in Rome since 1943.

From various sources the announcements of Msgr. McGeough's appointment drew question as to whether he will be allowed to retain his American citizenship while serving as a diplomatic representative of the Vatican State. (A similar question arose in 1951 when Archbishop Gerald P. O'Hara was appointed Apostolic Nuncio to Ireland. At that time the State Department refused to take any action in line with provisions of the McCarran-Walter Act, to terminate the Archbishop's citizenship.)

The Coptic Church and Islam play the major roles in Ethiopian religious life. For the most part Coptic Christianity is prevalent in the more developed areas and Islam in the frontier regions. The total Protestant Community numbered less than 85,000 in 1952.

Evangelical missionaries have frequently had pleasant and beneficial contacts with Ethiopia's Emperor Haile Selassie. At the same time they have been faced with restrictions of various sorts at the local level.

A few months ago Ethiopian evangelicals were encouraged by guarantees of religious liberty included in the new constitution. However, at the present time it seems that the outlook of evangelicals in Ethiopia continues to hover between the hopeful and the dubious.

Opposition in Ceylon

Highly-placed officials in Ceylon have taken steps toward eliminating one of the Voice of America transmitters in the capital city of Colombo and they are using religion as a means toward that end. The Minister of Broadcasting has asked for censorship of Voice broadcasts. However, it is known that pro-communist elements on the island would like to get the VOA out of Ceylon entirely.

The Minister of Broadcasting, C.A.S. Marikkar, asked the Voice to submit all scripts 24 hours before the time of broadcast after he had associated the Voice with several articles written by the publisher of the *New York Times*. The articles said that the Buddhist priesthood in Ceylon had been infiltrated by communists, and that "religious bigotry . . . has appeared on the scene."

Officials in Washington were unable to confirm that the articles, or parts thereof, had ever been used in any broadcasts from Ceylon.

Mr. Marikkar calls himself a "neutral," a term which is in high style throughout sections of southern Asia. But many westerners feel that he is "more neutral toward communism" than he is toward western democracy.

There has been a general attitude against Christianity in Ceylon ever since the present government came into power. Some observers fear that this sentiment is on the increase and is being spurred by subversive elements. Perhaps this could be cited as another instance where International Communism is exploiting national feeling to engender anti-Christian attitudes and actions.

Budget Cuts That Count

The Lincoln Square Project in New York City, which has earned much criticism on the grounds of the church-state separation principle, has been caught temporarily in the cross-fire of budget cuts in Washington. At exactly the time when the House of Representatives was initiating across-the-board cuts in government expenditures, Robert Moses, chairman of the Slum Clearance Commission of New York approached the federal government for additional funds for the Lincoln Square Project.

The project transgresses the principle of church-state separation in that it includes a Roman Catholic university as a primary beneficiary of public funds. The federal government and the City of New York would jointly use public money to acquire land in midtown Manhattan. Some seven acres of this land would be resold to Fordham University at a fraction of the acquisi-

(Continued on page 25)

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

education

NAABIBC Seminar In Bible Instruction

FT. WAYNE, Ind.—The second annual seminar in Bible Instruction will be sponsored by the North American Association of Bible Institutes and Bible Colleges on the campus of Fort Wayne Bible College, June 10-14.

The first seminar conducted last summer brought together a group of instructors in Bible from Bible colleges and Bible institutes to study Bible teaching methods. According to those who attended, the event was such an unqualified success that a committee was formed to plan this year's second seminar. The NAABIBC is now backing the seminar.

According to the planning committee, the purpose of the seminar is to give further study to effective methods of Bible instruction by teachers of Bible in Bible institutes, Bible colleges, and Christian liberal arts colleges, and to consider the various aspects of a Biblio-centric curriculum.

Personnel who will conduct the seminar and their areas for discussion are: Prof. Robert Traina, Biblical Seminary of New York, "Effective Methods of Bible Instruction"; Dr. Mark Fakkema, Secretary of the National Association of Christian Schools, "The Philosophy of Biblio-Centric Education"; Dr. Charles Seidenspinner, Chairman, NAE Commission on Educational Institutions, "The Biblio-Centric Approach to Subject Matter"; and Dr. Herbert W. Byrne, dean of education, Fort Wayne Bible College, "The Biblio-Centric Approach to the Teaching-Learning Process."

Independent Churches Plan Midwest College

MOBERLY, Mo.—A four-year coeducational Bible school, known as Central Christian College, will open here next September under the sponsorship of 140 independent Christian churches in North Central Missouri, Southern Iowa and Western Illinois.

Carl Holdsworth, pastor of Union Avenue Christian church here, said the sponsoring congregations are not affiliated with the International Convention of Christian Churches (Disciples).

He said the new school will have a liberal arts curriculum, besides offering courses in science, Old and New Testaments and music.

The college is expected to have 50 students and six faculty members when the 1957-58 term starts. However, trustees said they anticipate at least 300 students in twelve years from Missouri, Iowa, Illinois and neighboring states.

It will be located in the building formerly occupied by St. Mary's school, a Roman Catholic institution operated until last year by the Sisters of Loretto. The Christian churches leased the structure after two Catholic parishes merged and erected a new parochial school.

Church-Related Colleges Now Total 744 in the USA

WASHINGTON, D. C — (RNS) — A total of 744 of the 1,886 colleges and universities in the United States are controlled by religious groups, the U.S. Office of Education reported here.

There are 474 Protestant colleges and universities; 265 Roman Catholic; and five Jewish, the agency said in its annual Education Directory.

An additional 481 colleges and universities are under private control but have no religious affiliation, the report stated. Some 661 institutions of higher education are publicly controlled, including 282 municipal institutions, 360 state colleges and universities, and 10 federal institutions.

Co-educational institutions now number 1,414, while 223 colleges enroll only men and 249 only women. About 500 of the institutions are not fully accredited four-year colleges.

35,000,000TH BIBLE.—Peter J. Zondervan of Grand Rapids, Mich., president of Gideons International (center), presented the 35,000,000th Gideons Bible to George McSwain, an executive of the Conrad Hilton hotel group (right). Mr. Zondervan also brought along 475 Bibles to replace those that were damaged or lost in hotel service. Shown with them is Richard H. White, another executive of the Hilton hotels. The ceremony was held in the 3,000-room Conrad Hilton Hotel here, the world's largest (ACTION, May 1). Mr. Zondervan said the special presentation Bible was symbolic of the 35 million copies placed in hotels, hospitals, jails, motels, trains, ships and airplanes by the Gideons since 1908.

united action

Moody Pastor Joins NAE Midwest Board

CHICAGO.—Newest member of the Board of the Midwest Region of the National Association of Evangelicals is Dr. Alan Redpath, pastor of Moody Church, Chicago.

Dr. Redpath was quoted recently in the *Midwest Evangelical Voice,* official publication of the Midwest Region of the NAE, as saying, "I feel that the NAE represents the conservative evangelical position on a united basis far more effectively than any other group on this continent." Dr. Redpath was influential in the affiliation of the Evangelical Ministers Association of Greater Chicago with the NAE.

Dr. Redpath replaces Rev. Harold J. DeVries, pastor of the Winnetka Bible Church, who has assumed new duties as the president of the Board of the Greater Chicago Sunday School Association. The GCSSA recently joined the NAE-affiliated National Sunday School Association.

Rev. Charles J. Anderson is executive director of the Midwest Region, with offices in this city.

Radio-TV

Catholic Newspaper Assails Luther Film

CHICAGO.—The official newspaper of the Roman Catholic archdiocese of Chicago on April 18 assailed the much discussed "Martin Luther" film as "a piece of fiction."

The *New World* charged further that the film violates ethics of the television code of the National Association of Radio and Television Broadcasters.

The newspaper in a front page editorial stated that WGN-TV "observed that code with excellent judgment" when it canceled a scheduled showing of the film December 21.

The article appeared prior to the showing of the "Martin Luther" film over Station WBKB-TV.

The Catholic weekly devoted a full page to an article citing "glaring defects" in the film's presentation of Luther as a 16th century German reformation leader.

It discussed the film's "false impressions" of how Luther gave the Bible to the German people, married a nun and "condoned immoral acts of state officials."

It also charged that the movie ignores what it said were Luther's harsh condemnation of peasants and his anti-Semitic statements.

The writer of the editorial observed: "It is our own impression that the emotions and sensitivities of Catholics

may be upset, but their faith will be totally unperturbed.

"Some Lutherans and some others may come away convinced of the 'evils' of Catholicism, and of necessity of suspicion for everyone and everything Catholic."

The NARTB code was designed to "avert such controversy," the editorial noted.

The *New World* article was in strange contrast to the much-quoted Roman Catholic *America* magazine article criticizing Station WGN-TV for boycotting the Luther film.

Adventist College Gets Permit for FM Station

WASHINGTON, D. C.—The Washington Missionary College was granted a license by the FCC to operate a noncommercial educational FM station.

The Seventh-Day Adventist institution said it will use the facilities of the low-power campus station to train missionaries in the techniques of radio evangelism.

evangelism

Catholics Warned Graham A Danger to Their Faith

NEW YORK—(RNS)—The director of the National Catholic Welfare Conference bureau of information has declared that Evangelist Billy Graham is "a danger to the faith of all Catholics who listen to him."

Rev. John E. Kelly of Washington, D.C., made the statement in an article, "Part Way to God Via Billy Graham" published here in the May issue of The Homiletic and Pastoral Review. Circulation of the publication is confined to Roman Catholic clergymen.

Father Kelly warned Catholics against attending the evangelist's New York crusade scheduled to open in Madison Square Garden May 15, reading his published works and listening to his radio and TV broadcasts.

On the other hand, he said, both clerical and lay Catholics might "well imitate Billy's dedication, zeal and organization in his preaching of Christianity to all who fall under the spell of his partial gospel." He also asserted that for the unchurched "Billy will be a part-way guide to heaven."

The Catholic priest lauded Mr. Graham as a "man of prayer, humble, dedicated and devout" and praised him for giving to "many church-going Protestants a spiritual Bible-based message which they never or only seldom hear."

But he declared that the evangelist's "false" and "incomplete" teaching and "shifting" theological position make it wrong for Catholics to listen to him.

Father Kelly made the following four-point declaration:

1. Billy Graham's teaching about the Church is not the same as Christ's teaching.

2. He is an ordained minister and his crusades are "definitely Protestant religious services in which Catholics are not permitted to participate."

3. His published works contain false doctrines. Hence they "fall within the scope of the Index (of forbidden books) and reading them is forbidden by Canon Law."

4. Catholics should not tune in on any of his broadcasts because they run the risk of being "deceived" by his "persuasive, forceful delivery" and by the "false doctrines interwoven with the true in his well constructed sermons."

Child Evangelism Fellowship Grows

PACIFIC PALISADES, Calif.—Dr. J. Vernon McGee, pastor since 1949 of the Church of the Open Door, Los Angeles, was speaker for the annual Spiritual Emphasis Week at the International Child Evangelism Institute here.

The Friday evening service, which was the graduation exercises for the school, brought to a close its twenty-third term, which has been in session since the first of January. Twenty-four students received their diplomas.

The International Child Evangelism Institute, whose head is Rev. Franklin F. Ellis, is the official leadership training school for the International Child Evangelism Fellowship, of which Mr. Ellis is the international president.

ICEF opens this season its newly acquired Youth Haven at Muskegon, Mich. Youth Haven, with its well-equipped administration building, dormitory of forty furnished rooms to meet the living accommodations of single students, couples and families, class rooms, recreation rooms, dining room, chapel and beach front, will become ICEF's midwest headquarters and will offer ICEF's three-month specialized training course for prospective directors.

Projecting its program to take its message to the people ICEF has slated four regional five-day conferences for 1957, to be held May through July. Initial event, held for the West Coast area in Fresno May 6-10, was led by Rev. Riedar M. Kalland. Rev. I. B. Shafer, heads the Northeast conference in Dayton, Ohio May 27-31. Dr. Frank Mann directs the Southeast conference to be held July 12 in Greenville, S. C. The West Central conference at Estes Park, Colo., July 15-19, will be headed by Rev. W. H. Werner.

denominations

New Missions Building For Southern Baptists

RICHMOND, Va.—Ground was broken here for a new million-dollar Southern Baptist Foreign Mission Board headquarters building.

The ceremony, attended by some 300 persons, highlighted the board's semi-annual meeting. Dr. Baker James Cauthen, executive secretary, told the spectators that the new building will be a "vital step in the outreach of a world mission undertaking."

The building will contain about 50,000 square feet, including two floors of office space and a penthouse for storage and mechanical equipment. A 250-seat chapel near the main entrance is planned, with an organ and complete projection and sound facilities.

FINAL

LATE NEWS AT PRESS TIME

- EVANGELICALS IN AUSTRALIA have organized under the name of the Australian Evangelical Alliance with a distinguished Council of leaders. Mr. Alan Kerr has been appointed Honorable Secretary. The AEA has voted to apply for membership in the World Evangelical Fellowship and will open an office with a fulltime staff.
- A JOINT MEETING of the Evangelical Theological Society and the American Scientific Affiliation will be held at Wheaton College, June 12-14.
- "MARTIN LUTHER," the controversial television film, boycotted by Station WGN-TV, Chicago was shown on Station WBKB-TV, Chicago, April 23. American Research Bureau's poll of television viewers at the hour the film was shown revealed that 55 per cent of the Chicago area audience saw the Luther film.
- JUVENILE DELINQUENCY in the USA in 1956 increased 20 per cent over the previous year, making 1956 the worst year for juvenile crime in American history, according to Director J. Edgar Hoover of the FBI. Complete figures will be presented in the next issue of *Action*.
- METHODISTS IN THE USA plan a great National Evangelistic Convocation to be held in Washington, D.C., July 3-6, 1958. Dr. Harry Denman, general secretary of the Methodist Board of Evangelism, predicts that over 5,000 will be in attendance.
- LUTHERAN LAYMEN'S LEAGUE, sponsors of The Lutheran Hour, are planning to build a $400,000 headquarters building in St. Louis, Mo. The League has 90,000 members.
- MISSOURI SYNOD Lutherans now have a baptized membership of 2,271,912 in the USA, according to official announcement just released by Rev. Armin Schroeder, church statistician.
- TAX EXEMPTION for private, nonprofit schools in California is threatened by a new organization, "Californians for the Public Schools." Their proposed constitutional amendment would cause all Christian Day Schools to pay taxes.
- BILLY GRAHAM'S New York Crusade opens May 15 in Madison Square Garden. Renewed prayer emphasis is called for on the part of all evangelicals everywhere. *Action* magazine will carry reports beginning in next issue.
- GRACE BEFORE MEALS in public schools violates the California state constitution and should be prohibited, according to a ruling of Fresno County Counsel Robert Wash. Thus the Separation of Church and State issue continues to be construed for the elimination of God from the public schools.

This little Greek child is typical of thousands in want

A STONE FOR BREAD!

"Your heart would have bled could you have heard what one woman told me," writes one of our Greek missionaries. "Her youngsters were clamoring for bread but her cupboard and purse were empty. What could she do? Their desperate cries almost broke her heart. Then she thought of a crazy plan. She found a big stone which she put into the oven, telling them that within an hour the bread would be done. The little ones stopped crying and fell asleep. Then she hurried to me and asked for a food package for her children.

"Along with this material help I also preach the Word of God and give out Bibles and Testaments. Over and over I hear people say, 'Your love makes us realize what real Christianity means.' "

What it means is that we love our neighbor as ourselves. Can we deny bread to empty stomachs, or the Bread of Life to hungry hearts? With only $1.00 we can distribute 22 lbs. of food; for $6.00, send a clothing package; for $10.00, provide 10 Greek Bibles or 40 New Testaments. You can share in this missionary effort by sending your gift to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. U, P.O. Box 423, New York 36, N.Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

public affairs

Congress Gets New "Anti-Smut" Bill

WASHINGTON, D. C. —(RNS)— A bill that would make it a federal penalty punishable by five years imprisonment to mail obscene literature to unmarried minors under eighteen was introduced in the House by Rep. Steven B. Derounian (R.-N. Y.).

He told the House that present laws against the mailing of indecent literature do not sufficiently protect youth of the nation from harm.

"Our most precious possession is our children," Mr. Derounian declared. "While we spend millions of dollars annually to provide an education for them it would be foolhardy indeed to neglect protecting them from those inroads which would strike at their very moral vitals.

"If we can stop filth peddlers for profit from contributing to this breakdown of our children, Congress will have rendered outstanding public service."

The measure was referred to the House Post Office and Civil Service Committee which is considering several other bills to strengthen anti-smut laws.

Philadelphia Combats Indecent Literature

PHILADELPHIA —(RNS)— Religious and civic leaders of Philadelphia have been invited by District Attorney Victor Blanc to form "a widely representative and vigilant citizens' committee" to help city authorities rid newsstands of indecent publications.

"There is a veritable flood of obscene and offensive literature and we cannot do the cleanup alone," said the prosecuting attorney.

Mr. Blanc recently took action to have the owner of a magazine distributing company brought before a grand jury. After examining copies of two of its magazines, the jury returned an indictment on a charge of distributing indecent literature.

The district attorney said that since obscene magazines are so readily accessible "the continued sale and distribution of such literature constitutes a threat to the moral and mental health of our community."

Senate Bill to Ban Liquor on Airliners

WASHINGTON, D. C. —(RNS)— Legislation to prohibit the serving of alcoholic beverages on commercial and military aircraft has been introduced in the Senate as well as the House.

Senator Richard L. Neuberger (D.-Ore.) sponsored the measure, which already has received bi-partisan support from several members of the House.

"In view of the finality of even the slightest accident in the air and the vast damage to persons and property on the ground in the event of a crash," Sen. Neuberger said, "it is self-evident that no safety measure should be omitted to make sure that the occupants of airplanes as well as the equipment itself be in the safest possible condition for air travel."

Religious and temperance groups strongly supported a bill in the last session of Congress to ban liquor on airliners. The measure was passed by the House but failed to reach the floor of the Senate for action.

youth

Taylor Youth Confab Draws Over Thousand

UPLAND, Indiana — One thousand, one hundred and twenty-eight young people and counselors from twelve states and Canada attended the 24th Annual Youth Conference held recently at Taylor University. Delegations came from Illinois, Pennsylvania, Georgia, New Jersey, Arkansas, Maryland, Kentucky, New York, Wisconsin, Indiana, Ohio, Michigan, and from Windsor, Canada.

In addition, an estimated one thousand persons from surrounding communities visited the campus to attend part of the conference.

Capacity crowds packed Maytag Gymnasium to hear conference speakers, Dr. Robert Cook, former president of Youth for Christ International, and G. Christian Weiss, missionary, present inspirational messages on Christian living and the universal need for Christian leadership and service.

The Youth Conference is sponsored and conducted by the Taylor University student body, headed by a cabinet of twenty-one students and two faculty advisers.

In addition to eight mass meetings, one hundred discussion classes dealing with teen-age problems and interests were conducted during the week-end conference.

Baptist Ministers Oppose Church-Sponsored Dancing

ATLANTA, Ga.—Dancing has no part in the program of the 144 white Baptist churches in Atlanta, the Baptist Ministers' Conference said in a resolution.

About 100 members unanimously approved the motion presented by its Civil Righteousness Committee.

Dr. Paul James, chairman, said action on the subject was spurred by a recent news story in local newspapers concerning interdenominational dances for young people held at the (Episcopal) Cathedral of St. Philip.

The story listed names of some Baptist youths who had been at one dance. Dr. James said the pastors' group felt the public should know "we do not sponsor or recommend dances of any kind."

In its resolution the Ministers' Conference stressed that Atlanta Baptist churches sponsor "positive" social and recreational activities for young people.

"During the season just ended," it said, "500 young people participated weekly in the Atlanta Baptist Basketball League. Atlanta Baptists in recent years have acquired an Assembly Grounds sixteen miles north of the city which is used by youth groups continuously throughout the year in wholesome activities. Weekly social programs are provided through the

Sunday schools, training unions and youth fellowships of our churches.

"Through these, and other means, we are seeking to meet the social and recreational needs of our fine young people and lead them closer to Christ."

WORLD-WIDE

Over 900 Responded In Kanpur Campaign

JHANSI, India.—The Evangelical Fellowship of India sponsored the greatest evangelistic campaign ever held in the industrial city of Kanpur, March 20-April 3. Over 900 persons responded to the invitation to receive Christ. Dr. Akbar Haqq, recently returned from working with Billy Graham in USA, preached with great power to increasing crowds of 800 to over 2500 in a large tent.

The United Church of North India, the Anglican, the Methodist and other churches in Kanpur unitedly had requested the assistance of the EFI in arranging this campaign. Help was given in organizing local committees, holding preparatory meetings in all parts of the city, and in training counsellors headed by Dr. Everett L. Cattell, EFI Secretary. In response to an urgent appeal for additional counsellors, the staff and student of the Allahabad Bible Seminary and the Kalvari Bible School (Allahabad) moved *en masse* and, continuing their classes by day, helped in the campaign at night.

Of 876 in Kanpur and 46 in suburban Fatehpur who were counselled, 63% were first time decisions for Christ.

No Red China Freedom Asian Leader Declares

TOKYO, Japan.—A prominent Asian Christian leader (who requested his name be withheld for security reasons) told a reporter of *Japan Harvest* that, "There is no freedom of rligion, thought or conversation in China today." He said, "When two people come together they ask, 'Shall we talk true or false?' If false (meaning they can't trust each other) then they just talk nonsense."

Commenting on the Australian delegation which recently returned from a tour of China saying, "Churches are allowed freedom within limitations . . . no one suffers because he is a Christian . . . . If any Christian is in prison, he is guilty of political offences, etc." this prominent Asian evangelist replied, "That is a devil's lie! All these delegations can only see the big cities, never real Chinese life in the villages. Even if they could have personal interviews, the Chinese must talk through a government-approved interpreter who reports anything said to his master and interprets only what the party line approves. No outsider can get a true picture, but only propaganda."

Asked to comment on the thirteen man Protestant Japanese delegation going to China in April at the invitation of Rev. Kisu Wu, he said, "Mr. Wu is known to all evangelical Chinese as a Modernist trained in New York's Union Seminary. He is the 'traitor' who helped send Wang Ming Tao, his wife, seventeen church members and many other evangelicals to Commu-

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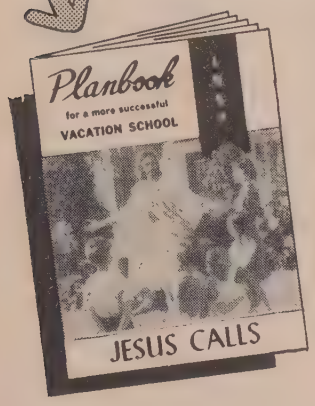

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nist prisons. He compromised with the 'liberal' church and gave the order forcing all Chinese pastors to speak for thirty minutes against America and for North Korea during the war. The pastors were then forced to submit all sermons in writing to be censored by Communist officials. To preach on the second coming of Christ or mention that we're living in the last days was forbidden."

personalia

Feliz Ayala has been elected president of the newly-formed Puerto Rico Evangelical Fellowship. The organization will be affiliated with the World Evangelical Fellowship.

Cheun Soon Bong, general secretary of the Holiness Church of Korea, has been chosen general secretary of the NAE in Korea. Dr. Dae Young Lee is the president of this flourishing organization.

G. Douglas Young assumes the duties of Dean of the Seminary at Trinity Seminary and Bible College, Chicago, on June 1. Dr. Young will also become Professor of Old Testament Interpretation.

Convention Report

(Continued from page 16)

gion. Many key churches, including Moody Church, Chicago, have come into active fellowship.

The Evangelical Welfare Agency, a regional affiliate, closed the year in the black with a budget of over $100,000 successfully met. Under the leadership of its new director Lt. Gen. William K. Harrison, Jr., the EWA faces the best year in its history.

There has been an aggressive program including the much publicized stand of the Midwest Region on the banning of the "Martin Luther" film by Chicago station WGN-TV. There was also a strong protest against the erection of sectarian religious monuments in public parks which resulted in the ban issued by the Park Commissioners of Chicago. Secretary Anderson and his colaborers are alert to the preservation and perpetuation of the evangelical testimony throughout the area.

Great Lakes Region

Strong foundations are being laid for the new Great Lakes Region by Director Don W. Rogers with headquarters in Detroit, Mich. The first Regional Convention is to be held in Detroit October 21 and 22. Detroit is one of the most strategic cities of the nation and evangelical influence is beginning to be felt there.

One of the most significant developments of the year has been the organization of the Detroit Association of Evangelicals. The DAE held its first downtown Good Friday service this year and brought Dr. J. Sidlow Baxter for a series of meetings. A Comity and Church Extension Committee, representing sixteen denominations, is tackling the city planning problem where the National Council of Churches has undertaken a "Pilot Project"

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designed to be a pattern for comity and planning guidance throughout the nation.

In Dayton, Ohio a growing Evangelical Fellowship pioneered and finally won a significant victory in Sunday closing of supermarkets. Cleveland and Cincinnati have organizations of increasing influence.

Canadian evangelicals have requested aid from the Great Lakes Region in organizing the key cities of Ontario and Director Rogers expects to give some of his time in the coming year to this project.

Southwest Region

During the past year in the Southwest Region there was a marked strengthening of evangelical fellowship and cooperation. Under the leadership of Dr. Walter L. Penner, Regional Director, there was progress all along the line.

Five new ministerial fellowships have been organized in the past six months. There are now eight such organizations in the Los Angeles area and five outside, directly affiliated with the NAE. Six other fellowships are sympathetic to the NAE and cooperate in programs of united action. Many other cities and communities are planning fellowships.

Visits from Dr. George L. Ford, Dr. Clyde W. Taylor and Dr. Paul P. Petticord resulted in largely-attended rallies. The annual banquet of the Region was the finest and most enthusiastic on record.

The year closed with all bills paid. There were 166 churches which have put the NAE into their budgets. Nearly 1,000 NAE memberships were reported.

New NAE personnel chosen at Buffalo

Facing the Future

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Dr. Paul P. Petticord, president of the Western Evangelical Seminary, Portland, Ore., was reelected to his second one-year term as president. Dr. Petticord has been a minister in the Evangelical United Brethren church for 29 years.

Dr. Herbert S. Mekeel, pastor of First Presbyterian church, Schenectady, N. Y., was elected to the first vice presidency. Dr. Mekeel has just returned from Asia, concluding a world tour under the auspices of the World Evangelical Fellowship and National Evangelical Fellowship units of India, Ceylon, Taiwan, Korea and Hawaii.

Rev. Thomas F. Zimmerman, of the Assemblies of God headquarters, Springfield, Mo., was elected to the office of second vice president. A Wheaton, Ill. layman, Robert Van Kampen, was again named treasurer and Rev. C. C. Burnett of Springfield, Mo., was reelected secretary.

Dr. Frederick C. Fowler, pastor First Presbyterian church, Duluth, Minn., was named chairman of the pro-

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gram of the 1958 NAE convention, which will be held in Chicago, Ill.

Fifteen ministers and three laymen were elected to the board of administration of the National Association of Evangelicals for a three-year term to expire in 1960: They include:

Laymen, Dean Couch of Pittsburgh; Richard Van Halsema of Grand Rapids, Mich.; and Dr. Howard Hamlin of Chicago.

Ministers, Dr. Albert Lindsey, Tacoma, Wash.; Dr. Franklin Wiley of Detroit; Dr. Harry Hager of Chicago; Rev. Reuben Short of Bluffton, Ohio; Dr. Carl F. H. Henry of Washington, D. C.; Dr. Frank Gaebelein, Long Island, N. Y.; Dr. Harold John Ockenga of Boston; Dr. Roy Laurin of Los Angeles, Calif.; Rev. Bruce Dunn of Peoria, Ill.; Rev. Earl P. Paul of Cleveland, Tenn.; Dr. Paul Van Gorder, Atlanta, Ga.; Dr. S. A. Witmer of Fort Wayne, Ind.; Dr. Arvid Carlson of Los Angeles, Calif.; Rev. J. Wade Fulton of Miami, Fla.; and Rev. Arthur Zahniser of Chicago.

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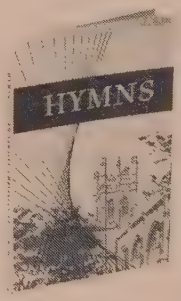

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Capitol Report

(Continued from page 17)

tion cost, for the establishment of an entirely new downtown campus. In the plans this campus is located immediately adjacent to the proposed site of the new Metropolitan Opera and a huge cultural center.

The office of the Housing Administrator informed Moses that he could not expect the additional funds which he had requested. Moses retorted that the Housing Administration intended to "cut to ribbons" the Lincoln Square Project.

Housing officials replied that New York City would still be able to undertake a modest project, and suggested that the proposed educational campus could be a part of such a project.

Dr. George Ford, Executive Director of the National Association of Evangelicals, in a telegram to the President urged the government to take a stand on the issue and to refuse federal funds for the benefit of a sectarian institution. He noted that "a substantial portion of the federal funds would have been for the direct benefit of and thus support of a sectarian educational institution, namely Fordham University."

Dr. Ford added, "Since this procedure is opposed to constitutional principle, we urge that the federal government take a stand on this issue and notify the City of New York that no federal funds can be expected for that portion of the project.

Meanwhile people from around the country were writing their Congressmen and Senators to cut the budget for Lincoln Square at the point where constitutional principle is involved.

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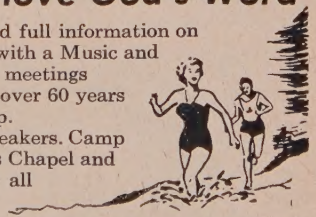

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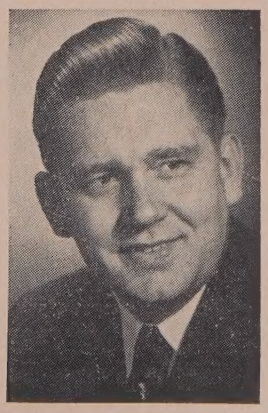

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Oneness in Christ

(Continued from page 11)

free America we have the right of individuality, the privilege of diversification in interpreting Scripture and the right to organize denominations at will; yet across the evangelical denominations and among Evangelicals of denominations, whether in NAE or not, there is a common blood tie that unites men together in Christ. It is this tie that gives us courage in this hour to believe that through the power of prayer and the uniting of Evangelicals this unity of strength and vitality through the evangelical witness will give a oneness of purpose and a united front to pagan America in presenting Christ as the answer.

This unity cannot be legislated by forced organic mergers, or emergency political situations. Evangelical Christianity does not depend upon worldly political power or organization to survive one kind of culture or another. Roman and Grecian culture died and Christianity was virile. Barbarism overran Europe and still evangelical Christianity survived, It is through the power of prayer that men are able to survive and perpetuate their faith. It is an "other worldly" allegiance depending upon a King of a spiritual kingdom that is the culture in which virile Christianity grows. So if the Lord tarries and if the old world order succumbs and a new order arises, evangelical Christianity, though under other banners, will survive. The power of Christianity has never depended upon numerical superiority nor does evangelical Christianity today. Through the power of prayer its influence is multiplied like the loaves and the fishes in the hands of Christ and the multitudes are fed.

To this end, the National Association of Evangelicals call Evangelicals everywhere to prayer, imploring men and women to set aside everything else to do that which is most important. This is to intercede before God, understanding that it is "by my spirit saith the Lord," that the Kingdom of God may come in the hearts of men and that our differences will be minimized in the reaffirmation of the great objectives of our common faith.

Evangelicals are today demonstrating a greater oneness in Christ than ever before. May God grant that the witness will be clear, unequivocal and certain so that all men may know by the Holy Spirit that Christ is the way, the truth and the Life and that no man can come unto the Father but by Him, and that He wil find virile evangelical faith on the earth when He comes again.

BOOK SHELF

Conducted By

ARNOLD D. EHLERT

"The Church in God, Expository Values in Thessalonians." Harold John Ockenga. 350 pp. Revell. $4.00.

Dr. Ockenga believes firmly in preaching the whole Bible to his people. In the course of nineteen years of expository preaching in Park Street Church he has now gone through the entire New Testament and these two epistles have been left to the last. Accepting them as Paul's first message to one of his churches, and thus presuming to find a certain simplicity in them, he fails to distinguish now in these epistles the two phases of the second advent—rapture and revelation, or second coming proper—that he had been brought up to accept. "These things simply are not here" (p. 7). Both the First Thessalonian and the Second Thessalonian passages refer to the same coming of the Lord (p. 249). The rapture will precede the descent into the world of Christ and His saints but these may be very close together. The church saints may well suffer the wrath of men through Anti-Christ, but "we have the guarantee that we will not suffer at the hands of God when His wrath is poured out at the end time (p. 248). Thus Dr. Ockenga identifies himself with the mid-tribulation rapturists, so to speak (p. 251). Many will agree with this viewpoint; many will not. Most of the book is of course acceptable to all evangelical believers and offers much instruction and edification. A few errors have crept in: *xronos* for *chronos* (p. 176) and one doubts whether Darby would appreciate the doctorate (Dr. Darby, p. 177).

"Second Thoughts on the Dead Sea Scrolls." F. F. Bruce. 143 pp. Eerdmans. $2.50.

Each new book on the Scrolls is eagerly awaited by an ever enlarging circle of readers. One of the factors that maintains this interest is that with the passages of the weeks new materials are announced and made available for scholarly study. We get a preview of these with preliminary interpretation from each scholar who writes on them. Thus it will probably be for some time to come.

Professor Bruce is of significance because of his generally conservative position and his wide acquaintance with biblical studies. Some of the new elements in his book include a description of the manner in which the copper scrolls were opened at Manchester University in England by a novel process, the listing of some new titles: *Testament of Levi, Book of Tobit, Book of Noah,* to mention three. Some of these are of course only fragmentary.

Bruce's discussion of the Messianic hope as revealed by the Scrolls is a significant part of the book. It seems to him that the Qumran community looked for three messiahs, a prophet, a captain or ruler, and a priest. These he sees as having been unified in the person of Christ in the New Testament, but the use of the term prophet in connection with the question put to John the Baptist becomes now more intelligible. The author is rather cautious in relating the scroll finds to New Testament studies. They certainly have far-reaching significance, but "among the documents published to date, no unambiguous evidence has come to light which affords a direct contact with Christian origins" (p. 124).

"Past Finding Out, the Tragic Story of Joanna Southcott and her Successors." G. R. Balleine. xi, 151 pp. Macmillian. $3.00

Eccentrics are always interesting, even though pathetic. At the end of the eighteenth century a series of prophetic persons arose which stretched out into a lineage movement quite extensive and significant in the history of the church, although not too well recorded. Joanna Southcott exhibited strange phenomena of enthusiasm and many of her predictions came true. Richard Brothers, another prominent mystic of the time, helped to prepare England for the phenomena of Joanna and her followers. Joanna was obviously endowed with some strange power and did remind the church of its neglect of prophecy. That she was unwise in her use of it, or that she may have been mentally unbalanced is notwithstanding. The book contains a diagram of the lineage of the movements that grew out of hers and that of Richard Brothers.

"The Purpose of the Church and its Ministry: "Reflections on the Aims of Theological Education." H. Richard Niebuhr in collaboration with Daniel Day Williams and James M. Gustafson. xvi, 124 pp. Harper. $2.50.

"The Ministry in Historical Perspectives." Edited by H. Richard Niebuhr and Daniel D. Williams. xi, 331 pp. Harper. $5.00.

These two volumes mark a new milestone in the history of theological education in America. (There will yet be a third, *The Advancement of Theological Education,* 1957). These three will be the report on a project known as *The Study of Theological Education in the United States and Canada.* The project was undertaken under the leadership of the American Association of Theological Schools and was financed by the Carnegie Corporation. The study was undertaken in reality as a self-examination and most of the schools participating doubtless so viewed it. But it is obvious that the standards used are those forged out of the years of experience of the most prominent schools which form the Association. It is only natural that it should be so. Every school visited had an opportunity, however, to speak its mind collectively and as individual faculty members. Ninety seminaries were visited.

To enumerate the findings—even the major ones—of this study would take more space than is available. Among the more important ones are the observation that seminaries are pretty largely operating within denominational contexts, but they also share in a larger community (PGM, p. 6). What the church really is, however, "remains largely as yet unanswered (p. 18), but its purpose may be distilled as "the increase among men of the love of God and neighbor" (p. 31). We are happy to see that in the chapter on the ministry there is recognition of a new devotion to the Scriptures and the interpretation of them obediently and with authority (Ch. 2, esp. p. 87).

The second volume is a collection of nine monographs by eight writers on the ministry in each of the more definable ages since the first century to the present time. The latter part is devoted of course to the American scene. Robertson S. Michaelsen in this chapter observes that the evangelical minister is the type that "shows the greatest continuity with the period before 1850 and has been a constant since then" (MHP, p. 255). "There have been many changes in the last century, but if one symbol of the ministry stands out above all others it is that of the simple, unassuming 'unadorned' man of God, standing with Bible in hand, expounding the gospel of salvation in and through Jesus Christ" (p. 256). On the other hand "Fundamentalism is evangelical Protestantism on the defensive and thus in its more rigid and ossified form" (p. 259).

"What's New About Alcohol and Us?" Earl Jeffrey and others. American Business Men's Research Foundation.

A comprehensive study of the American alcohol problem. A comparison is made between the attitude of the public toward beverage alcohol before and after the prohibition era. Of particular interest to churchmen is the survey of the attitude of the churches themselves. The effects of alcohol on crime, traffic accidents, health, character are dealt with effectively. The statistical data provided is well authenticated. A final chapter deals with new strategies for combating this growing menace.. The book should be in every Christian's library.—*James DeForest Murch.*

"The Rule and Exercises of Holy Living." Jeremy Taylor. Edited and with an introduction by Thomas S. Kepler. xxiv, 293 pp. World Pub. Co. $1.50.

"The Private Devotions of Lancelot Andrews." Edited and with an introduction by Thomas S. Kepler. xxxii, 208 pp. World Pub. Co. $1.50.

These two volumes belong to a series called World Devotional Classics issued by this largest publisher of Bibles. The volumes are uniformly bound in semiflexible fabricoid with the edges of the pages tinted with gray. Good paper and typography contribute to a pleasant and handy volume to hold or to carry in the pocket. The classics represented here are among the best known of devotional literature and will enrich any heart that comes to know them.

"Little Visits With God; Devotions for Families With Small Children." Allan Hart Jahsmann and Martin P. Simon. xi, 286 pp. Concordia. $3.00.

This is a manual for the family altar which is adapted to the interests and understanding of the younger children, but is not childish. Older children and adults will profit from it, and there are additional references to biblical portions for them. Every devotional unit presents a concrete subject and then raises questions for discussion and contains in closing a brief prayer. The devotional, ethical, and gospel emphases are high.

"Protestant Preaching in Lent." Harold J. Ockenga. 285 pp. Eerdmans. $3.95.

Billy Graham says this is one of the most interesting, unique, and thought-provoking books he has ever read (blurb). This is probably true because it presents biblically based outlines on a wide variety of subjects pertinent to the lenten season, and does not go astray into non-biblical fields, but brings to bear the whole biblical revelation upon the points being discussed. Some of the series (there are seven series of from four to eight messages each) are: "Questions Asked of Jesus," "The Last Week," etc.

"To the Golden Shore; the Life of Adoniram Judson." Courtney Anderson. xiii, 530 pp. Little, Brown, and Co. $6.00.

While doing research on a religious documentary film the author of this volume got interested in the life of Adoniram Judson. He has made this a major research project and the result is a substantial and fascinating document written also in a pleasant and delightful style. Some new sources have been used and the insights into the times and work of the Judsons in Burma are keen and penetrating. The chronological method is used and each chapter bears the dates as well as the topic.

Judson was the first American missionary to establish a mission station in the East, and to him is due a great debt by the Christian church in general. Most of the previous biographies were done in the nineteenth century, so this one is most welcome.

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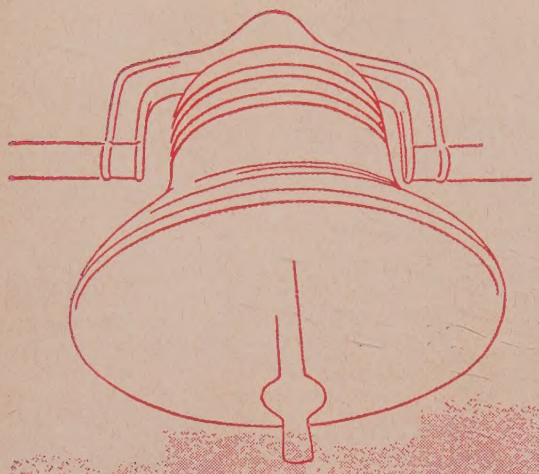

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